

RELIGIOUS EDUCATION

A Quarterly Devoted to the Development of
Character through the Family, the Church,
the School and Other Community Agencies

JULY-SEPTEMBER, 1938



Dr. George A. Coe Made Honorary President

High School Experiences Affecting Personality

Authority Versus Experience

Education and Authority

Advantages of Authority in Religious Education

Educational Value of Current Experience

Whither Bound, Religious Education?

The Association Moves Forward

Book Reviews and Notes

Ernest J. Chave

Isabel B. Wasson

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Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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Entered as second-class matter July 31, 1935, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879.

DR. GEORGE A. COE MADE HONORARY PRESIDENT

At its Columbus meeting the Association expressed its appreciation of the long and distinguished service of Dr. George A. Coe to the cause of religious education by electing him Honorary President.

Dr. Coe has long been recognized as the dean of professional religious educators. In his active professional career at Northwestern University, Union Theological Seminary, and Teachers College, Professor Coe did more than any other person to give the new subject of religious education an intellectual content and an ordered discipline that merited a place in the curriculum of the seminary and the university.

Since his retirement his interest in religious education has in no degree lessened. There is no mind among religious educators that is more alert to the emerging trends and problems of the movement or more acutely sensitive to the issues and implications involved. His pioneering and creative mind is still engaged with the frontier problems of religious education in the changing contemporary scene.

Dr. Coe's chief contribution to religious education has been in the realm of ideas. To its problems he has brought a keen and critical insight that has combined analysis with synthesis. His philosophy was never a mere logical arrangement of abstract ideas. Empirically and experimentally minded, he was the first among us to lay down the basic structural outlines of a philosophy of religious education. He based his theory upon thoroughgoing researches into the nature and function of religion. He subjected his theories to rigorous testing in the experimental School of Religion which he established at Union. It is significant that we owe to him one of the most authentic publications on the psychology of religion.

Dr. Coe has increasingly stressed the social implications of religious education, and it is to this aspect of the process that he is most sensitive now. To him religious education has been something 'creative and radically reconstructive. It is to this reconstructive function of religious education that many of his most recent publications in an unusually productive literary career have been devoted.

But it is as a man that his colleagues hold Dr. Coe in the highest esteem and the warmest affection. His spirit has left its indelible impress upon the movement to which he has devoted his life, and has been a source of unending inspiration to those who worked by his side.

In seeking to honor Dr. Coe by making him Honorary President the Association has honored itself.

William Clayton Bower.

The University of Chicago.

HIGH SCHOOL EXPERIENCES AFFECTING PERSONALITY

ERNEST J. CHAVE*

AN EXPLORATORY study into three areas of high school experience has yielded important data on factors affecting personality development at this age level. The three areas were selected after a careful review of varied types of investigation and kinds of measurement which are being experimented with in different educational centers. It is quite clear from writings in this field that most measures give unsatisfactory indices. Sampling tests of intelligence, educational achievement, special skills, aesthetic appreciation, and such other factors may serve to place an individual in relation to others of his group in these particular developed abilities, but composite scores are difficult to interpret. Rating scales have been used to indicate more general characteristics of personality but it has not been easy to get dependable scores, for behavior varies so greatly with differences in environment and with changes in motivating factors. Comprehensive measures are needed for meaningful descriptions of personality, but abstract general terms have no significance when they are separated from the concrete situations which gave them birth. Personality is a constantly changing quality of human life and it cannot be described in static terms. It is a complex of many changing characteristics and no collection of scores, or listing of adjectives, can adequately indicate the degree of maturation or fulness of development.

Because of these difficulties this study has used the free-answer type of questionnaire. High school seniors were asked to write on given questions as freely as the limited time at their dis-

posal permitted. On account of their busy schedules the assignment was divided into two parts of eight questions each. A fine response was obtained on both occasions. They were interested and showed a definite readiness to cooperate in the study. The questions were organized to discover what experiences in high school these young people felt were contributing to:

1. A growing sense of self-worth and a desire to realize their possibilities in life;
2. An ability to make satisfactory social adjustments and an interest in a better social order;
3. An increased aesthetic appreciation and sensitivity to refined behavior.

One school gave answers from 263 pupils and two others from smaller groups. In all we have about 350 returns. Only about 25 percent answered every question and so the findings vary in frequency. Some said they could not answer some of the questions but in most cases there was not sufficient time for all to finish in the given periods. We believe, however, that there is a fair sampling of senior high school students from different districts of the city of Chicago where the study was made.

There is no assumption that the investigation is a complete one, or that the deductions are accurate, but the findings have been appraised by a number of teachers and pupils and are considered a fairly representative picture. Whatever adults may think school ought to mean for these growing persons, we have some definite statements as to what the seniors feel has actually happened to them during their four years in high school.

Some students gave very brief answers while others wrote fully on all

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questions, giving several factors which they felt had influenced them. In attempting to classify the answers and to interpret the findings, the investigator has had to decide arbitrarily upon what was central in the minds of the writers. There is undoubtedly considerable room for misunderstanding and misinterpretation. But these errors are common to all such studies and could not be avoided even if long interviews were secured instead of short written answers. Only by checking and rechecking may any findings be regarded as dependable.

The discoveries of this investigation are grouped under the three headings of (1) Self-worth, (2) Social sensitivity, and (3) Aesthetic appreciation. The factors are stated in order of frequency of mention and typical illustrations of the replies are given to make the conclusions more meaningful to a reader.

SELF-WORTH

First, as to situations which have tended to make these students think about their worth and the possibilities of realizing their capacities, these five questions were asked:

1. Give illustrations of types of experience which have tended to make you think about your worth and how you could realize your best capacities.
2. Give contrasting experiences of situations where you tended to feel this sense of worth, and other situations where you tended to lose it.
3. Give experiences which have stimulated ambitions and high purposes and others which have tended to lower your ideals and purposes.
4. Where in your courses or school experiences have you had attention directed to worthy achievements of persons of the past or present so that they have tended to affect your own desires to accomplish worthwhile things?
5. In what ways have you learned and been permitted to direct yourself individually, instead of waiting to be

directed by parents, teachers, or administrators.

The answers reveal great differences in maturity as well as variations in temperament, ability, and social experience. One says that his sense of self-worth comes as he walks through the corridors and realizes how many people he speaks to. Another mentions a teacher's comment that she could do better if she tried and adds "I won a box of candy for having the best grade in chemistry." There is a different tone in the statement, "I have made a good average for four years and those who know me are ready to help me find a job," and also in this: "Many friends have come to me for advice or consolation and have come back repeatedly. I have a determined attitude toward decisions—I form my likes and dislikes immediately but I hold my judgments in reserve until I get more information." But here is a pathetic type: "Personality is beyond my reach. I have only a few friends and these lack true friendship. I have had ambitions but I feel like a cad.—I have never had money enough to take in a dance or to attend a show with a girl.—Some say I'm polite and have good manners but I know I am just a big bore." One says he has never been permitted to manage himself or his own affairs, and another says he has had to manage everything for himself. The highest ambition for one girl is to be a stenographer and to earn \$15.00 per week as another graduate has done, while one of the boys tells of his determination to be a chemist and has confidence of success in his profession. With as wide a range of differences as these answers suggest, it will be easily seen that the influences of a school must necessarily affect different persons in widely differing ways. But one cannot forget that there are many other influences beside those of the school helping to make these adolescents what they are.

Putting together the responses which seem to show similarity, we find the fol-

lowing types of experiences affecting the sense of worth and giving motivation to ambition:

1. *Opportunity to try themselves out.* They find in the everyday experiences many occasions testing their abilities, revealing their relative strengths and weaknesses, and giving them comparative standing with others. They mention such things as:

Ability to talk influentially in front of an audience

Keeping work up to the minute

Being chairman of a class or club and making decisions

Working until 1:30 a.m. to get a geometry problem

Meeting competition and getting a place in a musical comedy

Trusted by a teacher with a difficult job and expensive apparatus

Performing a demonstration in chemistry

Doing office work at school satisfactorily

Meeting emergencies when sickness occurs

Taking responsibility at home when parents absent

Many educators and parents fail to appreciate the adolescent's desire to try himself out. They guard him too much and hesitate to give him responsibilities lest in his inexperience he fail. Yet an energetic youth craves freedom and responsibility and needs it. 43 percent of the largest group of seniors mention these situations and say they have more opportunities at school than at home. Only 7 percent mention out-of-school situations. The list of ways in which they have been allowed to manage themselves show like satisfactions in being able to explore life for themselves. While six pupils say they have no freedom at home or school 167 tell of situations where they have exercised a certain amount of independence. They find opportunities in the regular school routine, many learning that it is worth while to control themselves and to use time to

advantage in ordinary class assignments, in study periods, in use of library, and in other engagements. They resent close supervision and unreasonable requirements and feel if given a chance they can prove their maturity. They welcome the times when a teacher leaves the room and the overshadowing presence is lifted. Some like the responsibility of being chairman in a teacher's absence but all feel a sense of freedom when the teacher is out of the classroom. Some state that they hardly know what it means to be free from strict disciplinary control. Yet in a large school where there is no common background of home standards or democratic training it is extremely difficult to give freedom. Three boys speak of always having had to manage themselves; twenty-three of various degrees of freedom given by parents; one had hitch-hiked to Yellowstone Park; and one not only earned enough to pay his own expenses but also helped support the family. A few have allowances, pick their own clothes, depend upon themselves for their homework, and solve their own problems, but the majority seem to depend upon parental guidance and show little independence. To be ready for and desirous of freedom both school and home must allow children to exercise it from the earliest years. There is no doubt that the present discipline of school and home fails to prepare growing persons for the responsibilities of a true democracy.

2. *Successes and failures* are indices of worth mentioned by many. 28 percent of the major group say success gives them a feeling of worth but 37 percent say failures take it away. Only a few seem to take a failure in an examination, or in competition for a position on a team or in a club, as a stimulus to try harder again. Most seem to take it as a measure of their worth and accept it. Marks on different subjects are the chief indices to which they refer. One person says "as went my grades, so went my feelings of self-worth." About 20 per-

cent describe particular experiences which have aroused their efforts and given them a desire to realize their capacities in some particular line.

One person finds success in typing and cutting stencils and looks forward to that kind of work as a life vocation.

One is given a solo part in the chorus and has an ambition to become a great singer.

One says "In science I am pretty good but in social science I am not so hot. I might do better but I don't try as I do in science."

One says he is "alright" in history and art but that he cannot do mathematics.

One enjoys commercial work but is helpless in English and physics.

One says "In some fields I feel my work is capable and appreciated. But in others I am disregarded which gives me a feeling of insecurity."

The kinds of successes or failures that are mentioned by these seniors give some indication of the goals they are seeking. They refer most often to marks but a good number are trying for positions on athletic teams, and in class or club offices. They are looking for recognition by their fellows, by parents, and by teachers. A few are endeavoring to make a good reputation and some have set particular faults to be overcome. A few mention special difficulties and discouragements which they are trying to surmount.

In general one might say that these high school students have no real estimate of their capacities but are victims of chance success or failure, recognition or lack of recognition. They need a truer measure of their capacities, a greater confidence in their abilities and opportunities for success. Instead of being disappointed in failures to reach arbitrary goals, to surpass others, and to get election when only one out of fifty can be elected, they need to have more significant goals and to feel that the attainment of these goals has social recognition.

3. *Recognition by teachers and fellow students* looms large in their growing self-confidence. When questions and answers are respected and they have no fear of expressing themselves in class they are much more ready to do their best. They dislike being rebuked before others, being compared unfavorably with others, or losing status in any way. They are encouraged by favorable comments on their work or behavior and discouraged by failure to get it when they expect it. They resent being told they can do better when they feel they are doing their best, or having their faults emphasized. Adolescents are far more sensitive than they sometimes appear. They are wounded easily, and left frequently with a lonesome feeling. They need a certain feeling of group security and yet are struggling to assert themselves as individuals.

Here are some of their comments on the value of recognition which show problems involved in the very support they are given:

"The English teacher practically ignored me the first month. Then she made the mistake of telling me I was the brightest pupil in the class. The praise came too suddenly and too unexpectedly and made me too sure of myself."

"A Science teacher in my first year stimulated my ambitions and purposes by making me acquainted with an interesting world. I think one needs a very patient teacher who appreciates the difficulties of slow pupils."

"I believe that teachers have an awful lot to do with the furthering or lowering of ideals and purposes. A fifth grade teacher broke my sense of idealism by her meanness and disregard for her pupils. The attitude of my fellow students also affects me."

"My shorthand teacher has given me confidence in my ability to do hard work."

"I tend to lose my sense of worth when I am left out of plays and other

school activities, or when a teacher who has given me responsibilities neglects to call on me."

In a large school it is impossible for everyone to get individual recognition and attention. The number of positions is limited, the majority of the students know very little of each other, and the spirit of competition makes one on the alert to get the better of another. Teachers have large classes, teach special subjects, know only a few pupils well, and find it extremely hard to be fair to all. The recognition which encourages one student may discourage another who fails to get it when he feels he deserves it, or when he knows that the person who gets praise has not merited it. Some teachers try to be impersonal, to treat all alike, but then pupils lack the inspiration of warm personalities.

While it is necessary for adolescents to become independent and free from the need of recognition there is a social interaction which is vital to growth. They lack a sense of security unless they are supported by somebody's understanding and interest. They need to feel the social worth of their efforts and achievements as well as their own sense of satisfaction in work well done. The best are bound to get recognition and are stimulated by it, but the mediocre and below average pupils need encouragement to do their best. Only a few students refer to a friend or group of friends who gave them moral support. One student says, "During my freshman and sophomore years I had no association with others and didn't get along with my work. In the last year something broke and I was in with the crowd and my marks rose a hundred percent. I felt better and had a better time, and now I hate to leave high school."

4. *The example of others* influences them continually. Parents, teachers, friends, classmates, assembly speakers, historical characters are all mentioned. Worthy examples strengthen their ambitions and purposes while unworthy be-

havior in persons from whom they expect something better tends to lower their own endeavors. Here are typical comments:

"My father and mother have stimulated my ambitions more than any school experiences. Incompetent and quick-tempered teachers have tended to cause me to lower my ideals."

"As a freshman I admired 'letter girls' but as I became better acquainted with them and saw how easily some of them slid by my opinion of them has been lowered."

"Persons around me inspire me much more than persons of history."

"The example of other students is my greatest inspiration."

"The study of what others have done has stimulated me but it has also showed me their obstacles and difficulties."

"Seeing others achieve high honors has given me the urge to obtain the same. But seeing graduates working in factories and five and dime stores discourages me."

"At first I envied those who did no homework and got by with little work but gradually I saw that most of the popular students had enviable records in their studies."

"It thrills me to hear of track stars who were told they could not run again and yet became famous."

"I like to hear assembly speakers tell of persons who started with nothing and made a success."

"My own brother is my best example. He worked his way through college and became a dentist, had a hard struggle to get started, but is now set for life."

In answer to the question as to the worthy achievements of persons past or present to which their attention had been called, out of 263 papers we find 57 references to history, 42 to science, 33 to literature, 17 to civics, 9 to music, and scattered mention of other courses. Twenty-four persons were named, of whom 10 were scientists, Pasteur heading the list. There were 18 references to

assembly speakers, 10 to local teachers, 7 to graduates of the school, 8 to friends and 9 to relatives. One pupil says, "I cannot remember any such person having been pointed out, and if so, it left no impression on me." And another says, "I cannot recall any attention to worthy achievements of others except those who won scholarships."

In another school a pupil says, "A good deal of my studying in English was directed to the worthy achievements of such people as Hawthorne who could so excellently express his thoughts. In physics and chemistry I was also aware of such men as Edison and they affected my desire to accomplish the bigger things of life." A young cynic, however, says this: "Great men have not made me desire to accomplish great things because they have never been repaid for their sufferings and sacrifices. They have made it better for us but we don't deserve it, and round and round we go."

Three or four students describe the satisfaction they have had in talking things over with teachers after classes. These teachers revealed their own ideals and purposes in life and students were inspired by what they were as well as by what they taught. The desire to shake hands with famous people and to have some intimate contact with those who are outstanding is an index of this hunger for closer association with greatness. High school students are conscious of the pulls or drags of associates, but they are not always wise in their choices.

SOCIAL SENSITIVITY

The questions related to social sensitivity were intended to discover what special factors were affecting their social attitudes, giving them a feeling of social responsibility, and developing an interest in the outcomes of social issues today. They were stated thus:

1. In what ways have you been made to see yourself as a responsible member of school and community, and what

have been your most satisfactory participations in school life and in community life?

2. What experiences in your school program have tended to make you aware of social problems in the relationships of pupils with each other, of pupils with parents, and of pupils with teachers?
3. What experiences in school have caused you to become interested in community, national, and international problems?
4. What experiences have tended to make you evaluate the desirable or undesirable features of present-day life in America and in the world?
5. What experiences in school have tended to make you careless about your attitude toward other people or to think of yourself and your interests without concern for the interests of others?

Two of the schools in which these investigations were made had about 5000 pupils each, and the third about 1000. Social adjustments in a big school are apt to be more impersonal than in a small one. But even in a large crowded institution there are a good many face-to-face contacts and human relationships which test and influence growing social attitudes and adjustments. For four years these boys and girls spend the largest part of their time in school activities. It is very important during this period that they recognize their experiences as a school in living as well as in academic pursuits. Unfortunately, most teachers and administrators have had far more training in dealing with courses and formal discipline than in helping young people to adjust themselves happily to each other, and to see ways of improving the social order of the larger world in which they must increasingly take a share.

It is interesting to discover that only about 20 percent show any identification of their own interests and those of the school. A few speak of satisfaction in

winning points for the school, of playing for the honor of the school, of seeking to guard the reputation of the school. The majority, however, seem to treat the school as a public institution which they used, or which controlled them, but for which they have no responsibility. There is little indication in any answer that they feel it their duty to help make the school as effective as possible. If they are to have sense of democratic responsibility for public institutions and public interests they must have guidance. Training should, of course, be begun in the home, and furthered in the grades, but the high school should widen the circle of relationships and intensify the bonds of social obligations.

There should be no surprise that in answer to our first question in this area 50 percent of the group say they feel their responsibilities in clubs, choruses and other such activities rather than in classrooms and the routine life of the school. 20 percent refer to responsibilities assumed in out-of-school situations around home, in church, and in such organizations as the Scouts. In the competitive life of the school some find the strains too much and make unfortunate maladjustments. A few form definite resentments against teachers and administrators whom they feel have not treated them right. Some enjoy the struggle but lose social sensitivity and become "rugged individualists." They glory in their superiority and have little concern for those who cannot keep the pace. A few are able to do well themselves and also to maintain a sympathy for and interest in others. Here are some examples of their reactions in answer to these questions:

"As a senior I have to watch my step and do things right so that the freshmen entering will get a good start."

"My most satisfactory participation in school life was the part I took in clubs."

"I have participated in choral exhibitions and as they became successful have

felt I was a part of the organization and had helped to win."

"In school when I have been able to take part in plays or dances it increases my liking for the school."

"I was made publicity chairman of the Engineering Club and it seemed to me that the welfare of the club depended upon me as I gave outsiders their opinion of our club."

"My most satisfactory participations in school or community life have been in clubs which have had social and charitable purposes to benefit the school, community, or some charitable organization."

"Some do not feel any responsibility to attend a team game but I feel they ought, and always try to go."

"I have been made to feel that I must contribute as much or more than I take from the school."

In reply to the questions as to consciousness of problems in different relationships of students the answers are not very revealing. A few mention favoritism of teachers, a few say teachers do not understand them, and two venture the comment that students do not always understand teachers. Difference between pupils consists of such things as cliques, class difference, nationality prejudices and jealousy over elections to offices. In one school there are a number of complaints about the ages of the teachers, a feeling that they are too far removed from young people to be able to share life with them. A number refer to the influence of the Parent-Teacher Association in helping to make better relations between their parents and the school.

Asked as to the experiences which have given them an interest in community, national and international problems, the largest number refer to courses in civics, some being enthusiastic about the values of this subject. They seem to enjoy opportunities for discussions of current events. The only other courses mentioned in this section are history, economics, English, and commercial law.

Even in these courses there does not seem to be much significant training in evaluation of desirable or undesirable features of present-day life. The public school teacher is a public servant and hesitates to criticize the status quo. The students seem to find much more freedom and satisfaction in discussions in their clubs and in little groups, but show considerable confusion in their thinking on social, economic, and political problems. In one school a number refer to their own experience with poverty, unemployment, and related difficulties. A few state that their attitudes have been formed more by their own reading of papers and current magazines.

Here are a few of their comments on this matter of social attitudes to current questions:

"I first became interested in community, national, and international problems while studying world history. Now studying civics I am more than ever before interested in these affairs. Some day, if possible, I shall get a government position, one in which I shall be able to do the things for the people and myself that I have always wanted to do."

"The movies given in our school of the good work done by the Red Cross have caused me to become interested in the affairs of the community."

"My civics class and teacher have aroused my interest in national and international problems more than anything else. Our teacher had us read newspaper articles and make reports on them, and to do this one must know the details."

"Debates in the civics class have roused my interest most because one must read very carefully to debate a community, national, or international problem."

"In civics we got extra credit for listening to the Town Meeting of the Air and reporting on it. We have also taken group trips to the courts, stock exchange, board of trade, etc. In economics we have spent hours reading or

reporting on labor problems."

"School fails to make me aware of the problems of the world except in a sort of detached way. Contact with the outside world, seeing families living in miserable conditions, etc., have made me aware of the evils of our social and economic system. School fails miserably in making students feel outside problems."

"In history and civics I have been helped to see how governments are run and how they can be improved. But the American present day life is much too fast for the good of the people."

Such illustrations show that high school pupils may attain critical and intelligent understanding of social and economic problems from courses and other school opportunities, and that some are doing real thinking on present day issues. But there is a gap between school discussions and actual experience in responsible social duties. A few know by direct experience what the injustices of the present order mean. A few are hopeful and expectant of sharing in social and economic reconstruction.

AESTHETIC APPRECIATION

The questions in this area of our study were directed toward two phases of their experience, their tendencies toward refined behavior, and their growing appreciation for aesthetic values in the fine arts and literature. The following questions were expected to uncover these attitudes:

1. What experiences in high school have promoted refined courtesies and cultural forms of behavior?
2. What experiences have tended to make you careless about these refinements of behavior?
3. What experiences in school have tended to make you careless about your attitude toward other people or to think of yourself and your interests without concern for the interest of others? (This is listed also in the questions directed toward Social Sensitivity).

4. What experiences in high school have tended to arouse in you appreciation for the artistic and literary heritage of the race? What desires have you to extend your knowledge and interest in art, literature, or music?
5. What contrasts do you remember between the most worthy and the temporary and sensational products of art, music, or literature?

Normally school should be expected to be a major influence in the refinement of life, but there are a good many situations in school experiences which hinder it. The pupils come from homes and neighborhoods of widely differing cultural levels. One cannot assume that the school will add to the refinement of all, though probably the general level may be lifted. Most may gain knowledge that is cultural but while the more privileged may become careless in behavior, others with poorer home training may gain refinements. There is no uniform change in either direction, but the answers show definite shifts in standards and practices. A few quotations will indicate the trend of their reactions:

"Seeing others push their way through the halls, grab for chairs in the lunch room, get higher marks by cheating, and show lack of interest in others, has made me feel 'Why should I care about others.'"

"Contacts with all kinds of boys and girls have made me feel the differences between refinement and the uncouth and obnoxious, but I tend to act as I come into contact with each."

"The general attitude in a big school like this is selfishness, if you don't grab for what you want you won't get it."

"No one cares about me, why should I worry about anyone else."

"Few recognize any favor you do them. Most teachers and pupils are too selfish to appreciate anything you do for them or for the general good."

"I believe it is nothing more than human nature to think of oneself and one's interest without concern for others."

"Seeing fine clothes on other girls makes me anxious to get them without concern for more important things needed at home."

"Those who control the clubs look after themselves first.—Step on others or they'll step on you."

"There is a tendency in sports to be a 'he-man,' to be tough and unintelligent."

"Some students misunderstand courtesy and good home training for pride and snobbishness. When you try to be well behaved you are told you are putting on airs. Even some teachers make sarcastic remarks about courtesy."

In these criticisms of associates we find 130 refer to carelessness of other students and 34 to faults of teachers. They feel the drag of thoughtless, rude, and selfish behavior, and the tendency in a crowd to do as others do. But there are other feelings which they refer to with different satisfactions. They show some definite reactions against these forms of ill-bred conduct. As seniors they frequently recognize their duty to give the freshmen and underclassmen "a good example." They show appreciation for refining influences and refer to them in every kind of school situation. There is no doubt that many of the students are beginning to feel that they have no excuse for being ill-mannered and that the chief mark of a well educated person is cultured behavior. 131 mention helpful influences in ordinary situations of classrooms, social activities, and common relationships of students with each other. 84 refer to definitely planned activities of the school which have stimulated them. These include assembly talks, observation of Courtesy Week, talks on etiquette by teachers, and incidental remarks in different classes. 66 refer to examples of others which have affected them favorably. There are many statements of pleasure in associating with teachers and fellow students who exemplify refined standards. 10 state that they have a

determination to keep the higher refinements in spite of what others do to the contrary. Some of the expressions of interest in cultured forms of conduct are of this kind.

"When I associate with other persons of good manners and fine behavior I gradually feel myself becoming like them. English makes me watch my language. The various social functions make me want to be courteous."

"The attitude of teachers and their interest in the students have done the most to encourage courtesy and the cultural forms of behavior. Courtesy Week has also had a good effect in causing us to have more consideration for others."

"When some close friend or classmate appreciates good behavior I am encouraged in my efforts to learn how to act."

"The hygiene class for girls has taught me to care more for health, neatness, and cleanliness."

"Contact with different kinds of people makes one conscious of one's looks and manners. You get the feeling that you want to be noticed and make a good impression, you are especially courteous to the opposite sex."

"In our school clubs we listen occasionally to talks on etiquette. In the school dances we have opportunity to exercise our courtesies. In assemblies we learn to be courteous to those on the stage."

"My stenography class has taught me more refined courtesy than any other, for I see its value in connection with business. One must be his best and be courteous to all."

"My experience behind the information desk in the library taught me to be cultured and courteous."

"Clubs, dances, and social affairs are the most important experiences to teach courtesy."

"Dramatics and English classes have promoted more refined and cultured behavior than anything else."

"Rude and unbecoming manners are

distasteful. I don't want to be seen in that light."

"My girl friend expects me to be clean and neat mentally and physically and she helps to raise my ambitions."

"Seeing others careless makes me more careful."

In listing the courses which tended to influence their aesthetic tastes and interests 40 percent refer to music, 30 percent to literature and 26 percent to art. Three persons mention history. A few say they took these subjects because they were required and while some of these did not gain any interest several say they have discovered values they would never lose. One says "I liked art but couldn't take it because of other required subjects. It is too bad you cannot take courses you like and which would be of real use to you in later life." Many have discovered artistic capacities in themselves through courses, or in choruses, and look forward to further development of their talents and interests. But, as might be expected, there was a great variety of responses to these aesthetic opportunities. The following are a few of the typical reactions:

"My experiences in studying Latin have made me greatly interested in old Roman buildings and customs. I have read a great deal about them and would very much like to visit Italy."

"I enjoyed art immensely and our art assemblies. I have also liked school music but literature has been my favorite subject."

"I never thought I could draw but after my first lessons I was encouraged by the teacher and now I draw for my own entertainment and make good marks on school work."

"I have enjoyed the choral society. When I leave school I intend to take the electric guitar and voice."

"At a recent concert in school the graduating class president played a Grieg selection with orchestra accompaniment. I hope some day to play as that boy played. My interest lies chiefly

in classical music and operas. I want to be a music teacher."

"The study of literature has increased my interest in it, but I have no desire to extend my knowledge of art or music."

"Assemblies and the Messiah given by the chorus have given me such an interest I could spend my life in it."

"Listening to the saxophones in the dance band makes me wonder why they don't put a few in the symphony orchestra. To me they sound good."

"The classes in English and American literature have been the most important for me. I have learned to appreciate and love good literature and have a long list of authors and books to guide me in my reading."

Interest seems to have been aroused by seeing the accomplishments of other students in art, music, and writing. While the productions of more skilled artists have been appreciated and enjoyed, the performances of their classmates have stirred desires to do similar work.

A good many have learned to distinguish between significant literature and sentimental or sensational writings, between fine art and inferior forms. Here are some of their comments:

"Modernistic art is one vast nightmare to me, while the classics show interesting work and give me a real inspiration."

"I wonder if anyone has ever noticed that talking isn't noticeable while popular music or jazz is being played."

"I have found myself quite disgusted with jazz after organ recitals and orchestra concerts at school. There is something refined and uplifting in most classical works."

"I have also become interested in art which I never expected to."

"Worthy literature has in it a real philosophy of human nature. It makes you think."

"Operatic music sends thrills up and down my spine, but I cannot stand ordinary music, singing or playing."

"There is a big difference between

educational movies such as we are shown in school and most of those we see at the movies."

"I appreciate good literature, art, and music now but I could not tell what makes the difference."

There is no doubt that in one school music stood out far beyond the work in art or literature in its attractiveness for these students. In another it had a high rating but in the third it was not counted as a specially refining experience. Leaders set standards and schools may get a reputation for choruses, bands, and orchestras. Music may become popular and enthusiasm may add a great deal to the enjoyment of participation. Group work in music satisfies several major desires of adolescents—creative expression, opportunity to belong to a popular organization, a chance to appear before the public and to share in public applause, happy social times, and the thrills of aesthetic sensations. All of these cultural artistic privileges of a modern high school are a valuable offset to some of the superficial, vulgar and commercialized amusements which tend to attract youth in its search for a good time.

SUMMARY QUESTIONS

In the final question of each questionnaire we tried to get a summary rating of their experiences without using a rating scale and thus suggest possible experiences to them. We asked:

1. As you look back over your whole experience in high school what do you feel has contributed most to your joy of living?
2. By way of summary put down the three things of most worth in your whole high school experience as you think of them now?

In answer to the first of these we find 157 referring to personal contacts they have made, friendship, associations and happy social times together. 60 express satisfaction in belonging to clubs, teams and to the school crowd. 58 list the knowledge and experience gained, and

57 refer to special subjects they have studied, 27 of these being music, 7 science, 5 art, and 5 shop. 38 mention special activities such as choruses, teams, school newspaper work, assemblies and informal discussions. 22 put successes they have achieved in school. It is interesting that so many emphasize friendships and association with those of their own age, and likewise noteworthy that less than 25 percent rate knowledge and ability to think as contributing to the joy of living.

In answer to the second of these questions, however, as to the things they counted as of most worth, an overwhelming majority of 215 list experiences in different courses, while 58 place the extra-curricular activities first. Thirty-three refer to friendships they have made, and 42 to social learnings, social standards, and learning to get along with other people. Some of their comments on these questions are revealing. On the first question we have such statements as these:

"Since I have belonged to the choral society my school life has been much more enjoyable. After joining several clubs I really began to be interested in school."

"The most enjoyable thing is the care-free mode of living shown by practically every boy and girl in the school."

"The greatest satisfaction I have is to be able to say I have graduated from a four year high school."

"Physics and chemistry have given me the greatest fun, for I am deeply interested in science."

"The thing that has contributed most joy to my school life has been the making of friends and acquaintances. It is great to just feel friendships."

"The Senior Hi-Y Club has given me more enjoyment and taught me more about good living than any of my other experiences at school."

"Girls."

"The good times I have always had in school. Every week I look forward to Monday when I can see the 'kids' again. However I may add a day off once in a

while adds a lot and keeps school from being boring."

"When I reached my senior year everybody began being more friendly than they had been through the first three years."

"I have enjoyed everything, studies, sports, social activities and pleasant associates. These are four pleasant years and never to be forgotten and my only regret is that I cannot do them over again."

On the second question we have a long list. Almost every activity and type of experience seems to have been listed. Here are illustrations of the way they group their three first choices of things most worthwhile in their whole high school experience:

"Knowledge, friendship, and ability to carry-on."

"Learning to understand others, learning to be more sociable, and learning to consider the needs of others."

"Association with many kinds of pupils, participation in sports, and gaining knowledge."

"Voice training, learning to study, and appreciation of friendship."

"Science, mathematics, and experiences with others."

"Orchestra, typing, and mathematics."

"Acquaintances and friends I have made, enjoyment in different social activities, and knowledge that I can apply myself when I want to."

"Education, to be as fortunate as I am now, and to have good social standing."

"English, commercial law, and zoology."

"Overcoming shyness, learning stenography and typing, and assemblies."

"Growth in education, independence, and adaptability."

"Being on student council, dances and parties, being on debate team."

"Friendship of pupils, getting ideas and methods of different teachers, and opportunity to learn a little about so many subjects."

"Technical training in the shops, mechanical drawing and drafting, and mathematics, all of which I will need in the

work I expect to go into after graduating."

"I have learned to cooperate with others, I have become interested in the finer things of life, and I have some preparation for the business world."

There is no doubt that for most students high school is a happy experience. As one boy said, "Some take school too seriously and get little joy out of it," but this is the exception rather than the rule. A large percentage do have serious interests, growing ambitions, and ideals struggling for control, but they are not carrying many burdens. A few have a very narrow margin of educational security and are thankful for the privileges they are able to enjoy. A few have home responsibilities and worries which hinder any carefree spirit.

The great majority enjoy each other as much as they can, are ready for fun wherever it is, and have a delightful buoyancy that no school system can repress. On the whole they seem to get satisfaction out of their studies and rate these experiences higher than the social activities. However, they are not as independent as they would like to be and are not ready to use freedom. Only a few of them look forward to graduation as entrance into a wider area of life holding more thrilling opportunities.

They are now sixteen to twenty years of age and more like babes in the woods than sturdy adolescents ready for a sig-

nificant part in society. The majority do not know the social or economic forces with which they must struggle except as subjects to be discussed. Perhaps 25 percent will go on to college, 25 percent may get jobs without delay, and the rest will grope around trying to find a respectable place in a social order which does not seem to have any room for them. It is a rude awakening for many high school students when they graduate. No wonder these papers reflect so few dreams or confident hopes and expectations for the future.

Perhaps our school systems do not prepare boys and girls for life today. Perhaps the whole educational experience lacks proper motivation because so many move blindly forward. Perhaps we have so many maladjustments because we cannot quite tell youth to what they ought to adjust themselves, and so cannot give them adequate guidance.

This study has tapped three significant areas of adolescent life and has found that though high school offers many things worthwhile for many students, there are many shortcomings in the preparation of youth:

- to realize their own worth and the possibilities of life,
- to feel the worth of other persons and to be ready for happy and effective social living, and,
- to enjoy the rich inheritance of the race in the refinements of life.

AUTHORITY VERSUS EXPERIENCE

ISABEL B. WASSON*

RELIGION can be divided into two types according to the avenues by which it is approached. The first is by the avenue of authority—that of the church, the priest or the scriptures—which has given sanction to a set of beliefs and practices. These by common acceptance and usage have become traditional and constitute what most people mean by religion. I shall call this religion *authoritarian*, because its bases are accepted on external authority with the minimum of reflection or evaluation.

The second type of religion is approached by means of personal experience. It finds religious qualities inherent in all people. It recognizes all values as religious which grow out of human intercourse and which lead to richer living. Religious truth to be one's own must be discovered by him to be true; it must become part of his own experience through living with others. This type of religion I shall call *experiential*.

These two types of religion start with basically different major premises—the first, the dependence of man on authority in his search for truth, and the second, on the adequacy of man to discover truth. These result in different ideas of God and man and their relationship, and thus produce different attitudes and action in life.

The adherent of authoritarian religion postulates a God external to man, the creator and sustainer of life. His God has absolute qualities such as strength, goodness, truth and love. Man derives whatever he has of these at God's behest, by his grace. Without this favor there is no strength or goodness in man. This concept includes the God of the primitive man subject to his taboos and superstitions, as well as the Christian subject to his sacraments. Both demand a mediator and

a means of propitiation whether it be a medicine man or a priest, a sacrifice or a penance.

The adherent of experiential religion identifies God in the very nature of man, in his seeking for goodness, truth and love. To him God is made evident in the moving, vital force, both physical and personal, manifest on all levels of existence, which reaches consciousness in man. Instead of absolute qualities, his God is creativity itself, and his manifestations are emerging and becoming. The process of growth is postulated as the greatest reality.

To the authoritarian the relation of God and man is as a master to his servant, a king to his subject, or a father to his son. Therefore, one's highest duty is to obey God's will, be loyal to his word or his minister, and be resigned in the face of adversity. To the experientialist the relation is one of identity in essential quality. Instead of obedience and reverence, an adventurous spirit and an appreciation of the possibilities within life are engendered.

Many find themselves in sympathy with both views and thus conclude that the two approaches are not distinct from one another. One leading churchman wrote the writer recently, "It is simply a question of translating meaning from one symbolism to another or perhaps of putting deeper and better meanings into old and accepted symbols." For example, (1) they find Deity external to themselves, yet a power within; (2) they find their highest duty is to obey God's will but also they feel the need to discover the highest in themselves and live up to it; and (3) they believe that life calls for loyalty to the purposes of God as formulated by his church, and yet believe that this means loyalty to truth, beauty and love wherever revealed in life.

To consider the *first* position: if Deity is a person external, can he also be a

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power within? Many who believe in an external Deity say that God is both transcendent and immanent. The analogy of father and son has probably brought more confusion into this concept than any other. The authoritarian claims that God is like the earthly father, separate and distinct, but concerned for and loving his children. The experientialist claims that God is the spirit within both an earthly father and his children, or the spirit between friends which makes them discover their common spiritual heritage. God is the spiritual reality which makes human interaction possible. That spirit is immanent in man, yet transcends him, for its realization depends on the fruitful interfunctioning of men and the recognition of their spiritual unity.

The point at issue lies in the meaning of "transcendent." The authoritarian uses the term to convey an external power different and separate from man and manifest in him only at its behest. The experientialist uses the term to convey the realization not only of immanent power within man through creative living with others, but also the dynamic possibilities of that power which are not yet manifest.

The authoritarian who has become reflective often finds in the third person of the Trinity the answer to this question. He thus extends his concept of Deity, recognizing the spirit acting within man as one aspect of God, but loyally clings to the old terminology.

Second, to say that man's highest duty is to discover and obey a will external to and greater than his own is not the same as to say that his greatest need is to discover the highest values in himself and live up to them. How does one discover the will of this external God? The common man is taught that he needs a mediator, some one that he must accept as authority who will declare to him God's will. But how did this authority gain its unique position of having the final revealed truth? He gained it by people *believing* that he had divine access to God. When the prophet declared, "I speak with

the voice of God," the prophet believed he was the instrument through which God spoke. While actually he was speaking the highest truth that he had discovered, he identified it as having come from an external power and not from himself. In that sense he was not an experientialist. He did not identify these values as *his* highest values but as God's. He did not recognize this same power of speaking final truth in others. He felt himself alone and unique.

To the authoritarian this voice of God is absolute and final, to the experientialist the highest that he knows, which he also identifies as God, is relative and changing. One cannot ascribe to both at once. He has to decide where the criterion for final authority lies. Does it lie within (after one has related himself to the full with the power that makes for unity), or does it lie outside? If within, personality becomes potential, sacred, unique—creativity itself; if external, personality is the material on which God works and it is man's duty to conform by obeying God's laws as pronounced by his divine intermediary.

Third, does loyalty to the church and the priest inevitably include loyalty to truth, beauty and love? Do the two always coincide? The church and the priest as its ordained minister are parts of institutions, and loyalty to them means to accept their authority, to uphold what they stand for and try to accomplish.

"Loyalty" has the same root as law (*leges*), which means conformity to the rule of conduct established by a supreme power. Loyalty is devoted allegiance to constituted authority, and is, therefore, the means of maintaining an institution. Loyalty is a static quality, though what one is loyal to may increase in his evaluation of it. But "loyalty" to truth, beauty and love in this sense is meaningless, for their values cannot be formulated by any authority. They are inner, mobile, creative, therefore experiential. Appreciation is the more accurate term, for it means to be fully aware or alive to any

value. In contrast with loyalty, which is defined by a relationship of authority and is therefore fixed, appreciation is developed from experience and is therefore dynamic.

Why then can many use both sets of terms so interchangeably? They can be members of and support the church, enjoy its services and ritual and find through them encouragement and inspiration for their own life. The truth probably is that most of us have been brought up according to the authoritarian religion and have accepted its terminology and attitudes uncritically. But whenever man has put religious teachings into practice, he has discovered from experience which ones are true. Through common worship, through sharing of life with others, he has found the heart of religious living.

These values then become part of his own religious experience and have an inner validity not based on external authority. He may cloak his religion in the terms and forms of the institution, but the genuine part will be his own, even though he may never recognize it. He is representative of many of our orthodox, though deep and sincere, Christians. Doctrine, ritual, and the institution, he holds as of first importance and identifies with religion. Yet his friendly, sympathetic response to others springs spontaneously from every personal contact. Its source lies in his inherently religious nature and its expression is a test of the experiential approach.

There are many others, however, who have consciously discovered, recognized and used the experiential approach with all its freshness and immediacy, but find by reevaluating the older symbols of the church real value in its services. They fill the sacraments, prayers and hymns once more with a spiritual power and so attain real communion. Both these groups, to the extent that they discover these values, keep alive whatever is really religious in the church.

EDUCATION VERSUS PROPAGANDA

Why are there these two approaches to religion, the experiential whose sources well up out of man's deepest nature, and the authoritarian which depends on outside authority? They are almost diametrically opposed at every point. The answer perhaps lies in man's nature and the restraints which have been put on him by society.

If left to himself man follows his impulses and desires. He relies on his own feelings, ideas and emotions; he acts spontaneously and freely. But only a truly mature man, with a healthy body, an intelligent mind, and with emotions responsive to the needs of others can be trusted to follow his own impulses and desires. The great majority of us in acting so freely would act selfishly and anti-socially. In other words, most of us are immature, and, therefore, choose from within a limited range of values instead of from a wide range. Thus we are potentially "sinful"—because our choice may endanger the well-being and safety of ourselves and others.

There are two ways to meet the problem, one the long, slow process of education—the growth of the individual into *his* best self by providing a wholesome environment, physically, mentally, socially and spiritually; the other the short, quick, process of propaganda, inculcating in the individual certain ideas and attitudes so that his conduct will conform to a pattern. The experientialist asks for education, the authoritarian accepts propaganda. Are these methods both necessary, and if so what is their relation?

The social heritage which is transferred from one generation to the next is the means by which a culture is preserved. These include first, the skills which the child needs to adjust to his environment; second, the means of communication with his kind by language and number; third, some knowledge of his environment, natural and social; and fourth, the social attitude of approval or disapproval toward his every overt act.

This process of learning is continuous from birth through adulthood, is both formal and informal, is acquired consciously and unconsciously. This passing on of the social heritage is necessary, however, to each individual for his effective functioning in any social group. Much of this is learned by the child without conscious effort on the part of parent or associate. It is, then, neither formal education nor propaganda. But that portion which is consciously taught may be taught as one or the other.

For example, if a number system is taught so that the child recognizes it as a useful, quick method of counting, and realizes that it is only one of many number systems, but the one used by his people, the method used is education. If, however, the number system is imposed on him to accept entire without his understanding why, it is propaganda. It is partly because our number system has so long been taught in this latter way that a change in its use is so difficult, such as the introduction of the metric system to replace the linear tables. In the same way language may be taught as a means to accurate and self-expressive communication, or it can be taught as an accumulation of words and rules to be accepted.

In education, the subject is presented as a tool to be understood and used skillfully, but the tool is to be modified or set aside as need arises. In propaganda, the subject is taught as a static, complete form to be accepted in its entirety and to be conformed to by the individual. Education and propaganda find all subject matter a means to an end, but the ends differ. The educator views the end as the continual growth of the individual, the propagandist as the individual made conformable to a preconceived pattern.

Those who use these two approaches differ in the way they view authority. Both the educator and propagandist must receive and use knowledge acquired from others, and, in that sense, must accept "authority." Knowledge is gained mainly in two ways: from experience, which

means to become acquainted with by personal trial, and through communication with others by means of the spoken or written word.

These two types of knowledge may be called first hand and second hand. If second hand knowledge is accepted as true on the word of another without reflection or reservation, it is accepted on authority. This is the attitude illustrated by the propagandist who imposes and the authoritarian who accepts. If this second hand knowledge, however, is accepted for the time being as a working hypothesis, to be tested by experience or compared with the word of others, it is not accepted with finality. Again, this is the attitude of the educator who truly teaches and the experientialist who truly learns. It is interesting that the word "teach" comes from the Anglo Saxon "to show" which implies "to show by doing," and is, therefore, an educative process. To the experientialist and educator all knowledge is subject to change, is relative and not final, and every experience has educative value.

Society, however, uses the method of the propagandist, for it is not only quicker but much easier and its results are more predictable. The earliest method always used is physical force, but as individualism emerges the application of force becomes more difficult and less effective so that society reshapes the tool into less objectionable forms. These include all the techniques of social restraint. By means of mores and morals, laws and institutions, it restrains man and molds him, as far as it is able, into an obedient, loyal, dutiful member of the social order. It induces him to distrust his own feelings, ideas, and emotions in times of stress and to depend on the authority of his elders and on tradition. By means of social pressure, by the use of tacit or real coercion, he is made to conform to the pattern set up by his given culture.

Those in authority build up prestige by control of the means of force, by insistence on the value of their greater ex-

perience, or by upholding of tradition which they claim to represent, and thus authority elicits reverence from its subjects. "Reverence" means to regard with worshipful veneration and is derived from *re-verere*—to fear again. Man's nature, if this conforming process is successful, becomes cautious, acquiescent and imitative. At times the church has been successful as the supreme authority, at times the state.

It must be recognized that society knew no alternative. It had to maintain order and protect life and property. The only means at its disposal was the building of prestige backed by the use of force so that through fear and a sense of guilt the individual conformed to the group. "Right" is thus what the group enforces. In early society all was regulated by taboo and ceremony. As centuries passed, genuine cause and effect relations were gradually recognized and the area of social control narrowed. "Right" became no longer a matter of taboo but of common sense and efficiency.

In more recent centuries we have experienced the application of the scientific method to efficient living. Science knows no right and wrong, and bows to no authority. The last stand of the taboo is in human relations. Here the church, state, and parents still claim supremacy.

But science has already made inroads into this field. Laws of human nature and growth are being discovered. The idea of right and wrong may come to be as meaningless as applied to human relations as it is at present in a laboratory experiment. The right thing is again the efficient thing; that is, the thing which brings about the greatest opportunity for growth and creative living.

Does not authority still have a legitimate place in the training of the individual? Are there not times when he must accept without understanding and obey without question? Surely some of the training of young children has to be by command. Yet today educational science insists that much less be imposed

than in the past. As rapidly as the child can understand, reasons are to be given, and only in a case of emergency or danger should another's will be arbitrarily imposed. In adult life we are also subject to command, that of the law. For example, we have traffic lights, but it is only the immature person who chafes under them and finds them a restraint. The truly educated person appreciates them as a means to order and safety and follows them not only on the authority of the law, but as convenient human devices.

Furthermore, this process of repressing and molding, while it may make a safe member of society, does so at the cost of individual and social growth. It is actually a negative influence. Fortunately, however, due to a constantly changing environment and to the drive within man for ever fuller and wider self-expression, the barriers of morality and law are forever being undermined and new values are being sought.

The authoritarian approach as the only approach is always doomed to failure. Propaganda, or the application of authority, must be recognized as having a necessary though temporary place in the development of a human being, and education must be understood as the permanent and continuous means of self and social realization. Education should at all times be in progress while authority is being used. As the maturing judgment of the individual can be increasingly trusted, authority is removed, or if continued, as in law, the feeling of it as a restraint is lessened. Ethics replaces morality.

AUTHORITY IN RELIGIOUS EDUCATION

The question arises as to the place of authority in religious education. If authority is to be thus limited in its application, where is its place in the development of value and meaning, which is the true field of religion? If religion is that area of personal response to others in terms of understanding and love, does it not defeat its own purpose if authority arbitrarily imposes any rules of human

conduct? Religion should be the expression of the essential self. It cannot depend for its validity on the authority of others, but must be discovered and experienced from within by each person.

The question may still be asked whether it is necessary to impose authoritarian doctrines before the child is reflective, in order to give him a framework on which he can build later from his own experience. In other words, is it better to tell him what to think until he learns how to think?

The religious education policy held by the churches and practiced in the Sunday schools and parochial schools goes a step further. The church may claim that it is of prime importance to tell the child what to think because it does not trust him in his own thinking later. He may come to conclusions at variance with the

church's. This is, of course, a denial of the inevitable emergence of truth, and shows a lack of faith in personality in its ability to find the truth. As long as this view is held, religious education is propaganda, not education, and therefore, as long as it is handled in this way it can never find a place in the public school.

And even though religious educators take the more moderate position that they will tell the child what to think only until he can think for himself, it brings up a serious consideration. If they pass over to him any truths as *absolute*, any institution as a *divine* instrument of God, and any scripture as a *final* revelation, these ideas are likely to act as a barrier to his own approach to truth later, to the freedom that is necessary in his own religious development. This is a challenge to the whole field of religious education.

EDUCATION AND AUTHORITY

JOHN L. CHILDS*

ANY DISCUSSION of "the place of authority in religious education" necessarily will be conditioned by the position we take on three underlying issues: 1) the nature of morals and religion; 2) the nature of knowledge and the means by which it is discovered and tested; and, 3) the meaning of education and the process by which personal character develops. Within the limits of this article it will be possible to state only in summary form the views on these matters as now comprehended in the operating orientation of a number of American educators.

This emerging educational orientation has far-reaching social and ethical implications. There is general agreement that it is incompatible with authoritarianism in all of its forms. There is much less agreement, however, about what, if any, place an empirical interpretation leaves for authority in the process of education.

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Recently, the notion held by some that a non-authoritarian form of education is automatically precluded from all deliberate effort to shape the beliefs and outlooks of the young has been subjected to severe criticism. We shall, however, be in a better position to discuss this problem after we have first reviewed the major considerations which have prompted many educators to premise their thought and activity on empirical and non-authoritarian foundations.

1. *The conception of the unity of experience:*

This empirical orientation holds that the advance of knowledge in the biological and social sciences requires that we reject the traditional dualisms of man and nature, of mind and body, of spirit and flesh, of mechanism and purpose, of practice and theory, of means and ends, of utility and art, and of morals and the affairs of ordinary experience. In sum, this conception holds that morals and values

do not constitute a realm apart, that they are not properties of a transcendental realm to be known by revelation or mystical intuition, but rather that they are in the nature of group judgments about affairs of human history, social institutions, and evolving modes of life and thought. In fine, the realm of morals and values is contained without remainder in the order accessible to ordinary experience. Nor are there any phases of human activity which do not have their moral dimension. We encounter a moral situation with its demand for ethical reflection and judgment whenever we are compelled to choose between a better and a worse in our ways of conducting and organizing human affairs. In other words, judgment about that which makes for human satisfaction—the good—is logically prior to pronouncements about right and wrong. Thus matters of science, technology, business, government, education, family, newspaper, radio, movies, recreation, religion, art, civil liberty, and the like, are potentially all equally moral concerns. To be intelligent about morals we must be intelligent about these diverse institutional arrangements and the actual effects of their operations in the lives of human beings.

This interpretation carries two implications for our thought about the problem of authority in religious education. *First*, morals are relative, not absolute. They are relative to that which provides an enriching experience for flesh and blood individuals living in some historical matrix of natural, technological, and social conditions. As these conditions of life change, the principles, ideals, and practices which are to be considered moral may also change. From an empirical standpoint, this factor of change is so pervasive that no static conception of morality construed as mere adherence to fixed codes can possibly meet the needs of life.

Secondly, the patterns for individual character are also relative. We desire an individual who can function with appropriate results in the actual present conditions in which his life is implicated. As

these conditions change the type of person desired also changes. For example, modes of personal behavior which may have been eminently desirable in a household-neighborhood system of production and distribution may be quite inadequate and defective in an interdependent industrial-urban society.

It should be stated, however, that experience does not show that *change* and *relative constancy* are mutual exclusives. It should also be understood that this emphasis on the importance of reconstruction of group and individual patterns of behavior does not imply that the break with what has gone before is ever so complete that there can be no continuity with the past. To say that moral principles are relative to human experience, and have no sanction other than that which experience contributes, is not to say that many principles derived from experience do not merit serious intellectual and moral respect. On the contrary, some have a profound claim on our "firm" support just because repeated testing in and by experience has so uniformly "confirmed" them. Experience is cumulative; it has its findings; and, though changing, it is not forever starting all over again.

2. *All knowledge a product of human experience:*

Knowledge is not only a human possession, it is also a human achievement. It begins in human opinions and ideas generated in the interaction of human beings with their environments. These suggestions, hunches, or ideas become responsible when their authors frame them in terms of observations, actions or experiments to be performed. They remain private, esoteric, fanciful until they are thus transformed into hypotheses for the direction of action. In fine, action is the only bond between the realm of thought and the realm of reality. Those ideas are held reliable and attain the status of knowledge which, when acted upon, lead to the experiences, the transactions, or the results which these ideas as hypotheses predicted would eventuate. The true is

thus that which experience verifies. In order to provide for the widest possible testing, experimental science demands that a record open to all be kept of the complete experiment. This record includes a precise statement of the hypothesis, the actions which were undertaken to test it, and a careful report of just what happened as a result of those actions. The experiments and the findings of one investigator are confirmed, extended, amended or rejected by others. Control is a function of knowledge thus socially tested and developed.

Reflection on the implications of experimental procedure has also refined our understanding of the nature of meaning, or of intellectual significance. An idea, or a proposition, or a principle, or a belief has intelligible meaning insofar and only insofar as it defines a possible practice or operation. These designated operations, moreover, must be sufficiently definite to describe an act which can be undertaken in the natural order of everyday events. Propositions or doctrines which cannot be formulated so as to meet this test of experiment and practice are not significant ideas, they are verbalisms.

This conception of knowledge and the nature of meaning carries within it the elements of a new intellectual orientation which has profound implications for our thought about religion. The notion that religion contains a supernaturally revealed and authoritarian report of a transcendental order of being which has a status prior and superior to this experienced order of events is no longer acceptable. Religion itself is viewed as a mode of human experience and attitude, and the roots of transcendental notions are traced to their sources in ordinary experience. To be sure many of the insights and ethical principles of religion continue to be prized and utilized, but for the reason that they illuminate and give guidance to experience as lived, suffered, and enjoyed in the temporal order.

Thus the realm of morals and values, and the realm of meaning and truth are

both held to lie wholly within that world of experience which is common and open to all. Only that is taken to be true, and only that is considered to have the status of value, which can meet this public test of shared experience. Experience thus co-operatively tested and interpreted is held to be the ultimate source and criterion of truth and value. It is important to note that intuitive and authoritarian principles, beliefs, and codes are rejected on both practical and ethical grounds. When submitted to the test of practice, they have not yielded that understanding and control which man requires. When judged from the ethical standpoint, beliefs derived from incommunicable mystical experiences are by nature too private and esoteric to satisfy the demands of shared, cooperative inquiry. So also do views based on alleged supernatural revelations have a status too external to the common life of the group to meet the ethical demands of democracy.

3. *All education is character education:*

Probably no finding of educational psychology enjoys more universal support today than the principle that we learn as we live, and that information, knowledge, skills, habits, attitudes, appreciations, beliefs, and ideals are acquired in one and the same process. As we respond to situations, we build habits and attitudes. These learned responses determine the attitudes, the meanings, the likes and dislikes, and the values with which we will deal with other and similar situations. Taken together they constitute the very character of the individual. As a recent report suggests, personal character may well be viewed as a mode of functioning, or of interacting with one's total environment.

Hence all forms of deliberate education, whether called secular or religious, are forms of character education. Increasingly teachers in the day-schools are accepting the notion that they have a responsibility to attend to the total results of their activity, and must not limit atten-

tion to the teaching of one particular subject. In many schools the traditional subjects have themselves been supplanted by an activity or project curriculum in order that a more balanced and functional experience may be provided for the young. Regardless of how one may view these new departures in curriculum and educational method, there can be no dispute about the doctrine which holds that learnings are never single; that the child who is learning to recite a poem, to spell a list of words, to work an original in geometry, is also at the same time learning a good many other things which have to do with the shaping of abiding intellectual and emotional dispositions which determine the style of his life or character. Neither will many dissent from the proposition that any education worthy of its name will seek to take conscious responsibility for all of these learnings.

The implication of all the foregoing is that the distinction between religious education and general education conducted on the basis of the orientation here defined is not nearly so sharp as has been traditionally assumed. Both are forms of character education; both are, in the last analysis, moral undertakings in the sense that they are deliberate efforts to make of the young something which, if left to uncontrolled interactions with the culture, they would not of themselves become. The view I would take of the place of authority in religious education is precisely the same as that which I would take of its place in general education.

In neither religious nor general education do I find any place for authoritarianism, as I understand the term. Authoritarianism in education denotes, among others, the following five procedures:

(1) The inculcation in the minds of the young the notion that experience cannot stand on its own foundations and that ultimate directive principles and values must be derived from some supernatural or non-experiential source. Much of so-called religious education has conceived this to be one of its supreme purposes.

(2) The teaching of views which have emerged from within experience as finalities which are not to be re-examined in the light of increased knowledge or changing conditions of life. The present drive under the name of "constitutionalism" to place the right of private ownership in productive property beyond the sphere of those things which are subject to modification is an illustration of this form of authoritarianism.

(3) The attempt to inculcate a point of view by withholding data which have important bearing on the validity of the view. The effort by law to keep out of the school all information concerning the theory of organic evolution in order to protect the doctrine of special creation is a contemporary tendency which illustrates this brand of authoritarianism.

(4) The deliberate attempt to predispose a group to favor one intellectual conception or social theory by excluding all knowledge of rival or alternative conceptions or theories. The "red-rider" governing the schools of the District of Columbia which forbade teachers to teach about communism is an example of this kind of authoritarianism.

(5) The attempt to communicate a view by insinuation without making explicit the actual grounds on which the conception rests. This may be done by suggesting that all right minded, moral people think this way. By using a given conception as a basis for analysis and evaluation without inquiring into its validity. By ridiculing alternative conceptions without undertaking to make a serious exposition of them. In these and its other educational expressions I should like to see authoritarianism eliminated from education.

Does the rejection of authoritarianism imply that authority also has no place in education? Some have so held. Democracy, they contend, involves the right of each person to do his own thinking and to form his own conclusions. Ability to think, to evaluate, to judge, are essential characteristics of a developed personality.

A program of education, therefore, which is patterned after the democratic conception will not seek to dispose the young to any particular way of life, not even democracy. It will strive, they assert, to present impartially all of the important data and rival theories of social life without consciously attempting to lead the young to favor any one of these as opposed to others. To attempt to cultivate particular outlooks and values in the minds and affections of the young is indoctrination, not education. It is a form of educational manipulation which fails to respect the integrity of the child's experience, and tends to produce the inert, docile conformist, rather than a resolute personality possessed of the capacity of initiative, of independent thought, and of critical judgment.

Certain difficulties arise, however, when this proposal to eliminate all authoritative direction from education is examined. *First*, actually the proposal is contradictory. In the interest of the democratic ideal we are asked to forget all ideals or values. What this actually means is that we are urged to make the solitary value of critical, independent thought the absolute sovereign of the educational undertaking. In other words, the real issue is not shall we have authority in education but what the nature of the authority is to be.

Secondly, this interpretation of education tends to forget that the effectual practice of critical, independent thought requires or presupposes the existence of a particular kind of society. Political or ecclesiastical authoritarian societies are not compatible with the free exercise of such individual rights. A society where the many are dependent on the few for their livelihood and economic security also fails to provide the conditions essential for the exercise of such individual liberties. Consistent loyalty to the educational value of independent and critical thought would seem also to involve loyalty to those social, political, and economic ar-

rangements which make such educational and individual values a possibility. Many educators are beginning to suspect that there is something defective about an interpretation of the democratic conception which suggests that those who are its adherents should be neutral or indifferent to the fate of democratic societies.

Thirdly, a mind that can engage in significant criticism is not developed by a process of mere unfolding from within. It is the product of a particular kind of experience. Both knowledge and a sense of values are essential to significant criticism. These do not grow spontaneously in every childish mind and heart. They are achievements of nurture—of that getting and giving of experience which is education. To suppose that an education which is designed to produce this kind of a mature person does not have its operating value-bases is seriously to misconstrue the inherent character of all deliberate education.

Finally, no program of education for the young can ever be reduced to a bare process of inquiry and criticism. Education, as we have seen, is more than a mere intellectual process. It is a comprehensive experience in which values, attitudes, and basic dispositions are developed in one and the same process in which skills and knowledge are acquired. This is particularly true of modern programs of progressive education which have sought to make the school a social experience—a way of life—as well as a place where books are read and knowledge about things is acquired.

In fine, the progressive forms of both general and religious education are under particular obligation in this period of national transition to make a fresh study of the values and social presuppositions which should undergird their educational activity. To forego authoritarianism raises but does not in itself answer the question of authority in education.

THE ADVANTAGE OF AUTHORITY IN RELIGIOUS EDUCATION

JOHN HEUSS*

WHENEVER the question of authority versus experience as a method of education is raised, be it religious education or otherwise, I am reminded of the reference made to it by G. K. Chesterton in his biography of George Bernard Shaw. I quote because to a large degree I sympathize with it.

"He (Shaw) begins to play with the Herbert Spencer idea of teaching children by experience; perhaps the most fatuously silly idea that was ever gravely put down in print. On that there is no need to dwell; one has only to ask how the experimental idea is to be applied to a precipice; and the theory no longer exists. . . Exactly what Shaw does not understand is the paradox, the unavoidable paradox of childhood. Although this child is much better than I, yet I must teach it. Although this being has much purer passions than I, yet I must control it. Although Tommy is quite right to rush toward the precipice, yet he must be stood in the corner for doing it. This contradiction is the only possible condition of having to do with children at all; anyone who talks about a child without feeling this paradox might just as well be talking about a merman. He has never seen the animal."

It is not, however, that the experience idea might result in the destruction of Tommy (which is bad enough) that causes me to chorus a hearty "amen" to the phrase "fatuously silly idea," but two other considerations far weightier in their importance for society than the incidental welfare of Tommy.

The first one, and I am surprised that Chesterton does not mention it, is the paradox that the experience idea, which

advocates that the child learn through the avenue of personal participation alone, falls back upon somebody's authority as to what kind of experience he shall have. The second one is, that experience does not necessarily impart wisdom or guarantee the choice of the higher value. As a matter of fact, a little experience will very possibly result in the choice of the lesser of two values. Surely it is true that all any educative process at the present can do is supply the child with a microscopic portion of experience!

Let us take the first consideration. My greatest objection to the Spencerian theory is that it is fundamentally hypocritical. Even the protagonists of that school will have to admit that the authoritarians do not advocate one thing in theory and then contradict themselves in application. There is an enviable honesty about the use of authority. At once the pupil knows where the teacher stands.

The trouble with the experience idea is that it tries to give the pupil the idea that *nobody knows for sure* where anybody stands, least of all the teacher. Herein lies its hypocrisy! The teacher *does know* where he stands. Because he knows, he guides the student with a hidden hand. The pupil is given a cleverly planned experience. He is taught to jump through it with all the freedom of choice allowed to an automaton. The experience is then carefully interpreted to him. Finally he is told to congratulate himself on a miracle of self-discovery. This is called learning by experience! By whose experience, I should like to know? Certainly not Tommy's. Merely going through prescribed motions, is not experience.

In order to have Tommy learn by

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his experience, the experience school ought never to know where they want Tommy to come out. If Tommy does not learn by *his* experience, then his learning rests on the *authority* of some other person's experience. This, I claim, is not playing the game with Tommy. It isn't cricket. He is being taught the experience of honesty by a dishonest method. I may be horribly old-fashioned but it remains one of my deep set convictions that the end still does not justify the means.

Such a state of affairs is bad enough from a moral point of view, but it becomes infinitely worse from a practical one. There are several practical objections that come to mind, but I shall mention only one. I omit reference to such serious questions as whether the little capsules of inconsequential experience that any church school is able to provide are worth considering as real experience; or whether "planned experience" is experience in any sense of the word. Instead I wish to touch briefly upon what I think is the weakest spot in the whole idea.

Isolated experiences are no criterion of value, nor are the consistent experiences of isolated individuals. Experience, like statistics, is of value only when it is the *tested* experience of many people over a long period of time. An isolated experience has value for the individual and for society only as it has reference to the known values derived from the experiences of many others. Only when it is checked and rechecked against that great experience does it have any meaning.

It is, therefore, perfectly foolish to say that by providing a child with a few infinitesimal experiences that you are educating him. What you are doing is entertaining him. Because the child seems to enjoy this entertainment does not necessarily mean that he is profiting by it. There is still no royal road to knowledge. Much less does it behoove us to say that whatever road does lead

to knowledge must of necessity lead through an amusement park.

Furthermore, too many children get different meanings and values out of the same experience. It is still quite true that what is one man's meat may be another man's poison. How is the child to know whether the value he derives from a certain experience is the proper value, unless he be *told* so? The advocates of experience talk as if experience were the infallible teacher of the same lesson to everybody. Experience is the most fickle of all teachers. It can only be trusted in large numbers. It has a way of setting up a valued norm when it is the experience of the ages. This is the only kind of experience that can teach anything.

What the ages have to teach, the ages have also made articulate in dogmas, creeds, doctrines and philosophies. These things are the authoritative results of the experience of the past. These things are the raw material of religious education. And it is these condensed into readily transmissible and easily understandable form that are the subject matter of the church school curriculum. A sensible education does not consist in falling off of cliffs, but in learning how to avoid cliffs. One is learned by experience. The other is learned by authority. To learn by experience used to mean that a person could learn in no other way. Fortunately most children are not so dull nor so perverse. If they were it would hardly be worth while to educate them at all. Most youngsters are rather passably bright and most of them are quick to see the connection of one idea with another. One is lacking in a certain sense of humor about the modern child, if it is thought that the only way it can be taught anything is by the hardest way possible.

This tendency of modern progressive education to consider the modern youngster an insufferably stupid little beast, utterly devoid of brains, is to my mind

its most deplorable feature. It will be interesting to see what the reaction will be when this generation of assumed nit-wits grows up to defend itself.

The best that can be said for the experience idea is that it is applicable only where a skill is being developed. This is, of course, no new idea. Even the American aborigine knew that the best way to train a good marksman with bow and arrow was to let him shoot arrows with bows. But there he sensibly stopped. Just because a young Indian could shoot at anything well, it did not follow that he was allowed to shoot well at anything. He was taught by authority, not by experience, that disaster would follow any attempt he might make to display his marksmanship on the person of the tribal chief. Skill he learned by experience. Social restraint, moral responsibility, the appropriateness of things, he learned by authority. In spite of the frenzied determination of the progressive educator to make every youngster duplicate the experience of the race, the most important things about life are still learned through the authority of someone older and wiser, if not quite as promising as the young.

Now apply these inadequacies to the field of religious education. This field is less adapted to the use of the experience method than any other educational field. This is caused by the limitations which are placed upon religious education by time, equipment, and teacher ability. It is relatively easy to theorize about what religious education ought to be. This is the more true if one is not charged with the immediate responsibility of providing it to this generation. Actually there could not be a worse place to attempt to help the child to duplicate the experience of the race than in the ordinary church school. It needs but a moment of analysis to see why.

Most church schools have to operate as Sunday schools. That confines opportunity for experience to one day in seven. Yet that is not the limit of the

confinement! If the teacher gets an hour and a half with the prospective pupil each Sunday for nine months out of the average school year—fifty four actual hours—he can consider himself very lucky. If we be very optimistic and assume that a child attends church school for thirteen years, this would provide a total of less than eight weeks of actual instruction or experience—twelve hours a day—for him.

The aim of the experience method is to let the child recapitulate the experience of the race for himself. About how much of the religious experience of mankind does the ardent progressive think can be recapitulated in eight weeks?

The proposal not only seems abundantly optimistic, but to a practical mind it also seems not a little hysterical. This new method confidently expects to reproduce in a few days what the High and Mighty Ruler of the Universe has taken all of history and some pre-history to accomplish.

Is it a wonder that a more conservative mind is inclined to dismiss the whole experience idea as "fatuously silly"? When applied to religious education it becomes even more silly. The limitations of religious education are appalling as it is. For many years religious education is undoubtedly going to continue to function under these limitations. Why waste the valuable section of a child's life that is given us, small as it is in the first place, by trying to get the child to see by experience, what can be pointed out by authority and logic in little time?

What do we mean by the use of the term authority? It may mean many things, and does. It is variously "recognized expert opinion," "socially approved patterns of thought," a "personality," a "group," or even a "book."

In religion it also has a diversity of meaning. It may mean a quality, such as the authority of Christ inherent in His Divinity; or a right of office, as in the case of an apostle or his successors; or an agreed on statement of belief, such

as the creed; or a divinely inspired literature, as the Bible; or even an approved guide to religious expression, such as the Book of Common Prayer.

The Episcopal Church is in this sense an authoritative church. Five great centers of authority are recognized in it. These are the authorities for the religious education of the young. The meaning or content of each is what this Church attempts to teach its young. They are as follows:

1. The Authority of Christ
2. The Authority of Holy Scripture
3. The Authority of the Episcopate
4. The Authority of Creed and Doctrine
5. The Authority of the Book of Common Prayer

How these became authorities is beyond the purpose of this article. The working principle for the determination of what is authoritative is the democratic determination of the mind of Christ as revealed in Holy Scripture. In other words, the Body of Christ guided by the Holy Spirit is itself the final authority.

This authority is applied to religious education in a very simple way. It lays down the text of what is to be taught. It provides a scheme for a reasonable answer to the puzzle of the universe, which can be comprehended rather easily. It then stresses the learning of the content of the separate authorities. It bases its claim to truth upon the fact that the Church is the testimony of thousands of men and women who have derived value from its teachings.

Seen in the light of history that testimony stands out in creed, doctrine and polity as clearly distinguishable beacons, which can light the road for the individual seeker after truth. The best figure of speech that I can employ to distinguish between authoritative teaching and experience teaching is to say that the latter pushes the child out into the road and the former hands him a road map.

The fundamental difference between

the two is the same difference one finds between attempting to cross America with a knowledge of the roads or with just a knowledge of driving. Just because you are able to drive around the narrow little streets of your home town, there is no guarantee that you will drive straight from the Atlantic to the Pacific Ocean. Just because you have had a few religious experiences in your youth, there is no guarantee that you are going to end up where the Council of Nicea did on some very important questions. How much better it is to know where the Council of Nicea ended up early in your lifetime, rather than to spend your whole life trying to find the road to Nicea.

The authority of the Church is the authority of clarification. It assures the child that there is a way. It lays the map of that way before his eyes. It considers him intelligent enough to understand the purpose of a road map even if he has never taken a journey. It asks the child to visualize the road, not to discover it by stumbling along it. In short it is an objective method of education. Not what the child feels about the road, but what mankind knows about the road, is important.

The application of this principle to the method and curriculum of religious education is easy to see. It means that the mind of the child is considered of greater importance than his emotions. The weight of teaching is directed at his intelligence, not at his impulses. He is taught ideas, suitable to his mental capacity, not tricks. It seeks to overcome the limitations imposed upon religious education by doing as much as possible for the child in the shortest possible time. It attempts to cut across the red tape of modern confusion and create that which is definite and valuable.

Nor does one forget that the greatest of all Teachers was one who attracted great crowds of followers to Him. The reason given was that he taught "not as the scribes and Pharisees, but as one having authority."

THE EDUCATIONAL VALUES OF CURRENT EXPERIENCE

LEON FRAM*

HOW is religious education affected by social catastrophe?

A study of the Jewish school, the Reform Sunday school as well as the Orthodox daily Hebrew school, offers a vivid answer to this question.

For the Jewish community the world over the post-war period has been a series of increasingly violent catastrophes. The Jewish populations of eastern Europe were ravaged by both the Russian and the German armies. American Jewry was faced with the task of salvaging millions of souls. After the war, the two million Jews of Russia, while they were otherwise fairly treated by the Soviet regime, were subjected to its anti-religious policy.

The coming of peace brought no surcease to the millions of Jews of eastern Europe. Polish nationalism was as intolerant as Czarism. Its association with the democratic Powers did not render Roumania any the less barbarous in her treatment of her Jewish population.

The pre-war situation of world Jewry had been relatively hopeful. It was only in the backward countries of Russia and eastern Europe that Jews suffered discrimination and violence. In western Europe they appeared destined to increasing freedom and happiness. Moreover, enlightenment seemed definitely, if slowly, spreading from the West eastward. Then in the year 1933 the clock was turned back. A western power, Germany, joined the persecuting countries and became, as far as Jewry was concerned, a part of eastern Europe. Eastern obscurantism began to expand westward.

Fascist propaganda has created an antisemitic atmosphere even in democratic countries where Jews were heretofore scarcely aware of the existence of

prejudice. Today no country in the world is free of anti-Jewish tension.

The Jewish people is a people with its back to the wall, fighting for the sheer right to live. Jewish children are being born and are growing up in the heat of this battle for self-defense. In remarkable ways, the curriculum, the subject matter and the methods of Jewish schools have been adapted to the exigencies of catastrophe.

In the year 1914 the aim of Jewish education in America was to teach individual morality, to build up individual character. The study of the Bible, whether taught in Hebrew as in the Orthodox schools, or taught in English as in the Reform schools, was intended to impress upon pupils the moral lessons by which they shall be guided in their individual lives.

In a world in which enlightenment was spreading and its complete triumph seemed not far off, what other purpose could be conceived for religious education than that of guiding the pupil in the path of honesty, truthfulness, kindness, purity and the worship of God?

Last fall I met with a group of young people who wanted to prepare to teach in the Jewish religious school. I asked them to tell me what their motives were in wishing to teach and what they felt should be the aims of the Jewish religious school.

A long list of objectives was set up, and these moral lessons we referred to above were in the list, but they were not the first to be mentioned. The first aim to be mentioned was: to develop in the children a sense of identity with the Jewish people the world over, a Jewish consciousness, an understanding of Jewish problems, a willingness to make personal sacrifices in rescuing stricken Jewish communities. The subject matter of

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the Bible, Jewish history and Jewish literature and Jewish religious traditions was to be so employed as to serve this end.

Quite spontaneously these young people, who themselves enjoy life in a free democratic country, felt that Jewish education was to be aimed to render the more fortunately placed Jews of the world spiritually prepared to salvage the communities ravaged by Nazism and other forms of antisemitism.

Some twelve years ago Dr. Emanuel Gamoran, Director of Education for the Union of American Hebrew Congregations, made a survey of the curricula of over a hundred Jewish religious schools in America. One of the startling conclusions of that survey was that the religious schools virtually ignored one of the major interests of Jewish life in America, namely, social service.

The building and maintenance of Jewish social service institutions both in America and abroad is one of the chief preoccupations of the leaders of our Jewish congregations. Yet, the children of the religious schools maintained by these leaders never got an inkling of the existence of these institutions. They were scarcely mentioned in the curriculum. Jews were always devoted to works of charity and have always been generous to appeals from impoverished brethren abroad. This important activity, however, was habitual, taken for granted. It must have been believed that children would automatically fall into this habit of their parents. There was no conviction that sympathy with all the scattered branches of the Jewish family had to be taught, that self-identification with all the Jewish people in time and in space had to be brought to consciousness.

If Dr. Gamoran were to make another survey today, he would find that a good deal of the time of children in their religious schools is occupied with social service projects, with miniature community drives, and with lessons aimed

at making the children aware of their special responsibilities to Jewish children in remote parts of the earth. Indeed, the Commission on Jewish Education, of which the writer is a member, is issuing an elementary textbook to appear in the fall intended to guide Jewish children in a study of the Jewish community and its various interests and activities.

Among the other aims of the Jewish school suggested by my young people's group was to teach the children how to face prejudice, to give them a feeling of pride in their Jewish heritage, to divert them from any attempt at escaping Judaism or hiding their Jewish identity, to save them from that self-hate which so often besets members of persecuted minorities, to teach them, in a word, to face disaster with dignity. Jewish literature—the Bible, the Talmud, the medieval and the modern creations of the Jewish spirit—was to serve as an enrichment of the soul to compensate for the libels and vilifications to which Judaism was subjected in the current world. The tradition of the Jewish faith and the worship of the synagogue were to serve as a healing balm and as a dynamo of courage.

The teaching of personal morals, however, was by no means to be submerged in this promotion of the group spirit, for personal ideals are regarded as part of the tradition of the Jewish group. Social and universal ideals are nourished rather than starved by this reawakened sense of group solidarity.

It is obvious that the very same forces that are persecuting the Jew, are also making for the destruction of democracy, for the abolishment of human freedom, for the suppression of the human individual, and for the glorification of war. These same forces are even attacking Christianity. Therefore, this intensification of the Jewish spirit, so far from isolating the Jew, brings him into real and practical association with all that is best in American democracy. It makes

him a comrade of the Christian in the struggle for the triumph of the Jewish-Christian ideal of social righteousness and universal peace over the Fascist relapse into barbarism.

Among some Jewish groups this revival of the sense of Jewish unity takes a form very similar to nationalist feeling. Most Jewish people, however, and especially the liberal Reform Jewish groups, refrain from theorizing or philosophizing about their replenished zeal for Judaism, and avoid analogies with parallel psychological and social phenomena. The right of Jewish people to live is threatened, the religion of the Jew is challenged, and Jews have risen in defense of their life and their faith. These are the facts, no matter under what technical heading they may be classified.

As a result, the rebuilding of Palestine, which used to be the exclusive interest of those who defined the Jew as an ethnic group, is now as zealously promoted by those who deny this definition as by those who insist on it. To a people struggling for life, Palestine represents, despite the difficulties within the country itself, a place of refuge for Jewish people and a source of nourishment for the Jewish spirit.

These emotions, which constitute the reaction of all Jewish people to the catastrophe which has befallen the Jews of Fascist and benighted countries, have exercised a vital influence upon the curriculum, the content and the method of Jewish religious schools.

In Reform schools the Hebrew language has again become an element in the curriculum. The study of Hebrew had never been wholly abandoned by Reform schools. In some Congregations it was an elective subject, in others it was taught solely as an introduction to the Hebrew Prayer Book and therefore taught mechanically and in a manner unattractive to children.

Today in many Reform schools the teaching of Hebrew has been reintroduced as a regular part of the curricu-

lum. It is begun in the kindergarten by means of the "play way," or the conversational method. Children learn to converse in Hebrew as they would learn to play a game. When they have learned to love the use of the language, then they are also taught the Hebrew prayers and are introduced to the original Hebrew Bible.

Hebrew need no longer be forced either upon the children or upon their parents. No one any longer associates its use with the ghetto spirit. It has become a symbol of Jewish unity. Both parents and children have been known to demand courses in Hebrew even of Rabbis who were hesitant about restoring it to the curriculum.

Orthodox groups, on the other hand, in whose schools Hebrew has always been the chief subject of study, are no longer content with concentration upon the language alone; they supplement it with courses in Jewish history and Jewish literature other than Hebrew, and with projects in current Jewish activities.

In all schools there is a renewed emphasis on the beauty of Jewish ritual, symbol and ceremonial. Many ceremonials and festivals which had been relegated to obsolescence have become alive again. Children learning to appreciate certain Jewish ceremonials at school come home and demand that their parents reintroduce them into the home. In all schools the effort is made to cultivate a warm appreciation of the things of Jewish culture—Jewish works of art, Jewish music, Jewish drama. The works of living Jewish writers of Palestine, Europe or America, who write in Hebrew or Yiddish or other languages, have been absorbed into the content of the Jewish school. Everything that is lovely in Jewish folklore is selected, interpreted and transmitted to the children.

The same spirit has led to an increase in the time given by children to their Jewish education. Among Orthodox Jews Hebrew education has always been

a daily affair. Reform Jews who for generations believed that an hour on Sunday morning was sufficient for the assimilation of all necessary Jewish knowledge, now send their children to Temple also for special sessions and activities during the week.

Religious education among both Orthodox and Reform Jews used to begin at about the age of six and end with Confirmation at the age of thirteen. Now the biographical period of Jewish education has been extended in both directions. It begins with the nursery school at the age of three, goes on through the high school age and continues through adult life.

Institutes of popular adult Jewish education are being established everywhere. Among the pioneers in this field was Beth El College of Jewish Studies of Detroit, founded thirteen years ago by the writer. Jewish men and women have begun to feel that to manage one's life as a Jew nowadays requires study and training. A knowledge of Jewish history and Jewish literature is now considered essential for one's morale. An understanding of the Jewish situation of the world is regarded as indispensable for meeting one's responsibilities as a Jew. People of all ages then, from college age to old age, flock to the schools of adult Jewish education.

In a remarkable paper read recently before the Central Conference of American Rabbis, Dr. Abraham N. Franzblau, Professor of Education at Hebrew Union College, urged that for young children classroom education in Judaism was not sufficient. Recent scientific experiments in character education had shown that children are more deeply influenced by the conduct of their parents and the atmosphere of their homes than they are by subjects taught in the classrooms. He therefore proposed a more intensive system of adult education which would train parents to bring a powerful Jewish influence to bear upon their children.

The writer is chairman of a committee within the Commission of Jewish Education to cultivate materials for nursery classes and for home education in Judaism. If a Jew is to maintain healthy-mindedness in this time of stress and peril, he must have learned from earliest infancy to find gladness and beauty in the Jewish way of life.

We may now outline the answer to the question with which we began: How is religious education affected by social catastrophe? Jewish communities threatened in some areas of the earth with economic annihilation, in others with spiritual extinction, and menaced everywhere by a slanderous propaganda stirred up from the dung hills of the Dark Ages, have consciously turned to education as an organ of physical and spiritual survival.

Before the World War, Orthodox schools were concerned mainly with transmitting to the children a knowledge of the Hebrew classics—the Bible and the Talmud. Reform congregations were concerned mainly with instilling into the children the generally accepted human virtues. The World War as such might have made no difference in this educational atmosphere. If Jews had merely shared in the general poverty and suffering attendant upon the War, no critical change might have taken place in the Jewish educational field. Since, however, as a result of the psychic aberrations produced by the War the Jewish people became a special object of attack and a selected scapegoat for the sufferings of mankind, the important shift in educational emphasis which we have reported above took place. This emphasis is in the direction of unity and vitality. Every possible bond of unity which joins one Jew to another across space, and joins every Jew to his people across time is being revived and reinforced.

Among these bonds of unity are the Jewish faith in one God, the Hebrew language, Jewish ritual, symbol, custom, ceremonial and folk-lore, the record of

Jewish history, the classics of Jewish literature, and the cultural by-products of these in the form of art and song, and the creations of contemporary Jewish literary genius. While in some schools the Hebrew language is very intensively taught, very few educators even dream of the use of the Hebrew language as a medium of daily life, except in Palestine and in those eastern European countries where Jews have cultural autonomy. It is felt, nevertheless, that language exercises an almost magic power over sentiment and that a Jew who has had even a superficial introduction to the Hebrew language is capable of feeling a deeper sense of identification with his people than a Jew to whom Hebrew is unknown. Therefore, even if Hebrew is taught only a half hour a week and all that is accomplished is that the language on the Prayer Book page is made to look familiar rather than foreign, something has been achieved for Jewish survival. Similarly, while there is a renewed enthusiasm for symbol and ritual on the part of Reform Jews, this by no means indicates a retrogression from Liberalism to Orthodoxy. It indicates only the will to re-examine the Jewish heritage and to rediscover those gems of beauty within it which had been neglected or discarded.

Orthodox Jews to whom the intensive study of the Hebrew language and the observance of rituals is nothing new,

have taken these disciplines out of the field of habit and routine and are disposed to give them a more immediate vital significance.

It is true of many of the precious things in life, that people do not begin to appreciate them until they are on the verge of losing them. It is said that Germans of the evangelical persuasion used to see very little of their churches until Hitler made his attempt at seizure of the church organization. Then Germans were swept with a new wave of piety and devotion and began to overcrowd their churches.

Similarly, Jewish men and women, their very existence threatened and their heritage as Jews reviled, have been swept by a wave of supreme love for all the things which Jews possess in common. Many of these things they had forgotten and had permitted to fall into disuse or left to be cherished by a small group of scholars and devotees. Today these spiritual possessions have become exceedingly precious and exceedingly popular. This new devotion gives every evidence, however, of being no ephemeral emotional reaction to a temporary situation. It has become a part of the educational organism and is therefore destined for survival. A social catastrophe, which we hope shall prove quite impermanent, has nevertheless permanently enriched Jewish education.

WHITHER BOUND, RELIGIOUS EDUCATION?

ERWIN L. SHAVER*

AN ANALYSIS and appraisal of present-day tendencies in religious education is not a simple task. When one begins to note the various changes that are taking place, he finds himself continually drawn away from this specific field to other closely related areas of life. Widespread and complex conditions must also be evaluated if his original purpose is to be fulfilled. The problems and issues of religious education are quite inseparable from those of religion itself; from those of the church; and from those of current social, economic and political life.

The writer's endeavors must be limited further by the fact of his restricted acquaintance with but a few of the religious groups which are concerned—a fairly close contact with one denomination, a lesser contact with the work of certain Protestant inter-denominational agencies and some secondhand information relative to other denominations and groups.

WHAT IS HAPPENING?

Let us face at once some of the less pleasant facts with regard to the religious education movement today. There are "decreases" at many points. Sunday school enrollments are steadily declining in spite of occasional upward spurts here and there and drives to maintain higher figures. There is a general decrease, both in denominational circles and inter-denominationally, of the number of teachers and other leaders who are willing to do the work involved in seriously planned and administered courses of leadership education, even though every endeavor has been made to popularize the courses and to render their use much simpler and easier. The number of directors of religious education has declined greatly. Correspondingly the enrollment in schools

of religious education for training them also has diminished. Churches with reduced budgets have considered that the best place to "cut" has been in the educational program. The sale of religious education literature has been sharply reduced. Here and there new and improved courses have stemmed the decrease in part. But these better courses have only added to the increasing dissatisfaction on the part of untrained workers, whose discouragement seems to be mounting and who are still looking for that course "at the foot of the rainbow" which will teach itself. Reports from most quarters indicate a greater and greater difficulty in securing teachers and officers for the educational program.

The loyal layman, whose rule of thumb type of service was replaced by the techniques of the professional director and his semi-professional followers, is rapidly passing from the picture so far as his furnishing executive management to the educational program is concerned.

There is a waning interest in "Standards" for religious education programs, methods and personnel. One finds it difficult to arouse any interest in forward looking movements or agencies, such as our own Religious Education Association, on the part of either local church workers or those who are their representatives.

These negatives have led to much advice as to what we must do to be saved in religious education. "Lo, here!" and "Lo, there!" are frequently heard. The better day to some lies in the direction of character education or a wider use of the week-day religious education plan. Others are returning to a kind of evangelism which requires less time and effort than the long continued and painstaking educational type. Some would abolish the Sunday school and stake the religious development of childhood and youth on the

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program offered in the morning worship and preaching service. Others are experimenting with a unified service, hoping to conserve both the school and the service of worship. Many are insistent that we teach the Bible, but the interest in "practical issues" as curriculum elements on the other hand shows little sign of abatement even in the churches. In the training of teachers there is more and more insistence upon furnishing them with "something to teach" as well as "methods." All agree, some more than others, that we must give more time to religious teaching, but offer little wisdom upon how to do it. A considerable group is demanding that the church define clearly what it stands for and that it proceed to indoctrinate the oncoming generation. One prominent spokesman thinks the way out is in larger families in his denomination, which on the contrary has been in the lead for scientific birth control!

Reminding ourselves that we must preserve an objective attitude, let us look at some of the less pessimistic signs. There are some increases. There has come into existence the last two decades a host of summer conferences, first for high school age young people and more recently conferences, camps and schools for older young people, for adults and also for younger children. There is a youth movement which, while stimulated by adults and young adults, is enlisting the cooperative interest and zeal of large numbers of young people in "building a new world" and is undertaking a number of projects greatly in need of attention today. There is a wholesome and growing interest in adult education in many churches and inter-church groups. There are determined efforts to increase the loyalty, the knowledge and the skill of our local church workers through both formal and informal methods of leadership improvement. There is a keener insight into the law of character formation, which requires intimate individual guidance as contrasted with mass instruction; we have a steady increase in simple

psychiatric methods with adults and the personal counselling of young people.

Considerable gains have been made at certain other points. There is wider acceptance of the social emphasis in courses used. There is increasing demand that the development of a wholesome personality be central in all religious education activities. There is a movement to make greater use of those adults who have particular talents and experiences as leaders of courses in their special fields for definite periods of time, instead of expecting every teacher to be a spiritual jack of all trades.

There is a welcome growth of interest in and acceptance of his educational function by the minister as the leader of the church. And, in spite of all we have said of a negative character, there is generally as great a faith as ever in education as the means whereby we are to further the growth of religion.

WHY ARE THINGS THUS?

Looking at this picture of contemporary religious education, in which we have sketched only a few of many items, we find it one of change, of confusion, of mingled discouragement and hope. In order to decide what shall be done about it, let us seek to discover some of the causes which lie beneath these more apparent surface trends.

It would seem that the modern religious education movement, as we of the present know it, has had three periods or phases. The first period began with the work of a number of pioneers whose names are easily recalled, for some of them are still active. Organizationally the formation of the Religious Education Association in 1903 may be said to represent the beginning. The purpose of the R.E.A., "to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal, and to keep before the public mind the ideal of Religious Education, and the sense of its need and value," describes, by implication at least, the first phase of the movement, that of pioneer-

ing. The second phase may be dated from the organization of another agency, The International Sunday School Council of Religious Education (now shortened to The International Council of Religious Education). This was the stage of rapid growth, of strengthening and of putting pioneering ideals to work in the various agencies—the local church; the cooperating denominational boards; the state inter-denominational councils; the publication agencies, both denominational and private; the theological seminaries and other training schools, and particularly in the International Council itself. Now we find ourselves in a third phase, that of testing the strength of the fundamental idea behind the movement, the merging of the movement into the ongoing organized religious life and the time of deciding how this may be done so as to conserve its significant and abiding values.

Turning now to the causes behind our contemporary conditions, we must, of course, mention the economic, political and social upheaval through which we are passing. Undoubtedly this has played a large part in bringing about decreases and disappointments in the area of our subject. We shall not go farther in this direction, except to say that probably the current cycle of change is as much the result, positively as well as negatively of; the religious education of past years as it is a contributor to its present ailments.

We have mentioned the tendency of religious education to come closer to the life of the church as a whole. This is being brought about in two ways: On the one hand, it is the logical outcome of the spirit, the philosophy and the methods of the movement itself. On the other hand, it is resulting from the pressure on all sides for the reduction of the number of agencies which religious persons are being asked to support with their time, their strength and their money. This merging is logical, educationally sound and inevitable. The only question is: Can it be brought about in such a way that it

will not result in a *submerging* of the hard won values for which the movement has stood?

The leadership of religious education is steadily shifting to those to whom it belongs, to the chief guide of religious life, the minister. This is the reason for some of its difficulties. In spite of biblical and historical authority and precedent, the ministers of generations immediately past have not accepted their teaching function. They have been preachers, revivalists, and community good fellows. Now that they are resuming the educational leadership in their churches, they are finding it necessary to learn how to teach and to use the Great Teacher's strategy of developing and carrying on a church program by choosing and training a selected number of key workers through whom the entire parish membership may be reached. If there is a tendency to "fumble the ball" on the part of the minister, as he again takes up his position of educational leadership, let us be patient with him, for he is learning rapidly.

There is also another trend in religious life which is affecting religious education, the demand for a reorganization and simplification of church life and activities. Where this will lead ultimately, we cannot now predict. We do know, however, that forces are at work, both within and without the church, which threaten the very existence of the local fellowship as the chief agency of religious nurture. The tremendous increase of calls on the time and interest of church members from many inter-church and church related agencies, the rapidly increasing leisure time program and week end holidays, the increase of opportunities for spiritual help with life's difficult problems from agencies outside the local church, the greater difficulty of supporting a church in a day of low wages and no wages, the sterilization of spiritual ideals which comes to a church when it has no great "cause" aside from its own local existence—all these are factors which are requiring that the church rethink its pro-

gram of life and its complicated and competitive array of subsidiary organizations in the interest of developing a stronger loyalty to the things that are of most worth.

Added to these trends in church life there is another—the realization that we cannot help individuals en masse and by superficial general advice either from the pulpit or in the Sunday school class. Intimate, personal guidance is again seen as the way by which individuals can be redeemed or kept wholesome. This individual work with individuals has the same purpose as that which produced the older evangelism, but it has now the advantage of a new approach in psychological and psychiatric science. What these branches of knowledge have discovered in their own way has also been inevitable in the development of our best religious education in its theory of character development.

These four current trends in general religious life and work may be supplemented by certain other important considerations. One of these is that for a generation religious education leaders have worked in very close cooperation, more closely in fact than the members of their churches or the ecclesiastical leaders with general responsibilities. This becomes a disturbing factor when denominationalism is fighting for its life. It has contributed not a little to the suspicion with which certain ecclesiastics have looked upon the movement and has been embarrassing when indoctrination in particular points of view comes to seem necessary.

More than this, and possibly as one outcome of it, religious education leaders have been idealists. Here again is reason for misunderstanding. Not only have they set a high level for the application of religious principles to daily personal and social life, but they have been insistent upon the thesis that a high-level message for life requires a high-level standard of church-school organization, curriculum material and teaching meth-

od. This test of how valuable one holds his gospel curiously has not appealed to those who have thought little about method. It would seem that the church is now afraid to accept the offerings of the religious educators, both their trouble-making social idealism and their too-difficult-to-use projects of putting it into practice as curriculum material and teaching method. Have religious educators set too high a standard?

Another factor which is adding to our present difficulties and confusion is the need for a "cause" in and through which religion may be taught effectively. Just now organized religion has no cause or mission to which it is giving itself with any great enthusiasm. It is concerned with its own life and is quite introspective—at once a good and bad sign. The foreign missions cause is taking new turns and the church does not seem interested in the new turns and the demands they are making. Causes aplenty are standing at the door, bidding the church to take them in, but it hesitates. In the meantime religious education is having difficulty at just this point, for its proposition is that a church without a sense of mission cannot very well teach a vital religion.

Let us note one concluding fact in this search for the deeper roots of our confusion. When a church, or other social group, has strong faith in the dynamic and attractive power of its belief, cause or program, it teaches it with zeal and ease. Where, on the other hand, it loses faith in this naturally attractive and dynamic power of its belief, cause or program to win the outsider or its own youth easily, it becomes quite concerned and urges redoubled efforts at teaching, usually in the form of indoctrination. In the first instance the teaching is easy because the greatest part of it is done through the groups' total social environment. In the second instance, the teaching is difficult, because the social environment is not strong enough to back it up. It is to be wondered whether some of our present-

day cries for more teaching and the search for common elements which can be taught, e. g., the movement for "ecumenicity," are not due in part to this unconscious loss of faith in our own mission and our paralysis of conduct in the face of world shattering problems.

PROBLEMS AND ISSUES

It would seem that the previous discussion has presented a great number and variety of problems and that it is scarcely necessary to restate them. Some, however, are incidental and of relative unimportance. A few are of more significance, and it is these which the writer would like to present again in the form of questions, which, it seems to him, focus the issues which religious education is now facing:

1. *Can religious education and the church come together in such a way that the contributions of the movement will not be lost?* Religious education has gone as far as it can as a separate movement. The implications of its growth and development require that it now be taken into the church, for it can do its best work only as a method by which the church is to achieve its purposes.

2. *Is the church willing to match its gospel with an adequate and high-level method of teaching?* Religious education has raised the question of ends and means. It wants to know whether a worthy end can be achieved by less worthy, inadequate and unscientific means. We now know how a religious personality can be developed. The question is: Will we use these better methods? Can we expect to succeed unless we give more time to teaching; make larger provision for shared life between the teacher and the taught; and train a leadership who will be "workmen unashamed"?

3. *Will the minister increasingly accept the educational leadership of his church and fit himself for it?* He, as the chosen leader of his people, cannot longer delegate this important function to others, except as he selects and trains those who will share it with him.

4. *Will the church organize its life so as to simplify it and give religious education a chance?* If we are to bring religious education and general church life under one roof, there must be a restudy of the activities now being carried on to avoid competition of agencies and divisiveness of loyalties, to eliminate less important matters and to fill in the gaps in the educational program, so that every child, youth and adult will have the attention paid to him that is needed for his complete religious growth.

5. *Will the church seek to make its life and program "cause-centered,"* both in the interest of its own future existence and to furnish the experiences which go to make up a vital religious education curriculum?

6. *Will the church face the future courageously?* It is quite likely, as others pointed out a few years back, and as the trends we have described indicate, that the number of its members will shrink, if the church accepts the challenge of the problems which are before us. There was One who spoke so courageously that "upon this many of his disciples went back and walked no more with him" and the number of whose most trained and trusted workers shrank from twelve to eleven. Is the life of the church in every period to be measured in terms of numbers or is there a measurement of quality and of courage which needs at times in its history to be brought into use?

THE ASSOCIATION MOVES FORWARD

SINCE the last issue of the Journal the Annual Meeting of the Association and a meeting of the Board of Directors have been held at Columbus, Ohio, June 28 and 29 in connection with the Quadrennial Convention of the International Council of Religious Education. This was one more instance of the cordial and effective cooperation of the officers of the Association and those of the International Council. The two organizations are serving the leadership of the churches of America in a well-planned cooperative fashion.

No attempt was made to carry out the regular Association program for the Annual Meeting, but a delightful luncheon was held at the Deshler-Wallick Hotel and reports of the year's work were reviewed. Members of the Board then gave three sessions to development of plans for the year.

Some high lights of this year's gathering are as follows:

- 1) Dr. George A. Coe was elected Honorary President of the Association. See special notice of this significant recognition on page 130.
- 2) Harrison Elliott, vice-president and acting chairman of the Association and Board in the unavoidable absence of Dr. Hartshorne, missed his train connections in Chicago coming from a Lake Geneva conference. He wired, "Coming by plane" and added this extra expense to be on time. Officers and members give generously of time and money in the the interests of the Association. For over three years now the R.E.A. has carried no expense accounts. There is no fund even for necessary travel.
- 3) The report of the Executive Committee showed all current obligations taken care of by regular current income. The budget has been held at a minimum but the Association is living within its income. Expenditures for the year ending March 31, 1938 were

\$3,836.76, of which \$2,122.23 were for the Journal, and \$1,714.53 were for office expenses.

- 4) Definite demands are being made that the Association should again serve a larger constituency of the leaders of religious education in America. Our journal and our fellowship are rated high. A strong spirit of cooperative endeavor and regular publication of our journal will give us a chance to make the vital contribution that is needed. The R.E.A. can do things which no other organization or journal in America can do.
- 5) Encouraging reports from the Debt Raising Committee showed that members of the Board had generously led the way, pledging \$2310 of the \$3400 promised at the date of the Convention. Hopes for early liquidation of this obligation are justified. As the campaign continues a wider response will undoubtedly be made and a larger number of the old members will assume their share. We are paying only a fraction of our original indebtedness. Creditors are very generously meeting our effort to clean this up. No Santa Claus has come forward to help us. What is paid will be by the loyal cooperation of the members. No one is compelled but everyone is invited to have a part.
- 6) More of our members are becoming enthusiastic over the possibilities of the Association. They are seeing visions again. Here is the kind of talk one frequently hears in little gatherings of R.E.A. members:

The R.E.A. is a far better investment than ordinary charities. It is not salvaging human wreckage but seeking to prevent the wreckage. It is far better to give children and youth moral and religious education than to care for them later as delinquents. Every mail carries appeals for funds to pay for that which proper education should prevent.

Every religious leader in America needs RELIGIOUS EDUCATION. He needs a philosophy if he is a leader, not merely modern techniques. He needs to do some deep thinking and to get the provocative stimulation the Journal affords.

We must publish at least six issues a year and we must publish on time. We must get past a mere existence. We must have reserve and prove our strength.

The R.E.A. should be at the centre of world movements of religion. Religion will advance in this modern complex world when it is promoted in a thoroughly educational manner. Pious exhortations, refined formulae, and sentimental resolutions will never accomplish much. Changing human nature and reconstructing society is a slow steady job of education. Men must learn to work with God. The R.E.A. has long helped to point the way.

We must prove that religious education has long outgrown a layman's Sunday

school and has become comprehensive with the total program of the church. Religious educators who are leaders study problems and pioneer in methods of advance. They confer frequently with others and do not settle down to a mere routine job. They read and write, experiment and cooperate, and have a grand time in a big undertaking.

Let more and more members find ways of furthering the goals of the Association. Everyone enjoys its privileges best when things are going strong. We are definitely on the way. Send in dues on time. Add an extra occasionally. Encourage churches and individuals to invest in the Association. It is *your* organization. Talk it up! Prove that it yields significant dividends for the Kingdom of God, and take your share in making the outcomes better every year.

Ernest J. Chave,

Chairman of Executive Committee.

BOOK REVIEWS

CURES FOR A SICK SOCIETY

BELLOC, HILAIRE, *The Crisis of Civilization*. Fordham University Press, 1937, 245 pages, \$2.50.

CRAM, RALPH ADAMS, *The End of Democracy*. Marshall Jones, 1937, 261 pages, \$3.00.

LAIDLER, HARRY W., *American Socialism; Its Aims and Practical Program*. Harper, 1937, 330 pages, \$2.50.

All of these books deal with the sickness of our society; each offers what purports to be a diagnosis; each prescribes a remedy. But the doctors do not agree upon either diagnosis or treatment; indeed, they disagree as to what constitutes social health. Naturally, all of them regard education as one of the chief agencies for the stabilization of our staggering world. Consequently, though the main body of the material consists of economic and po-

litical discussion, it is fitting that notice be taken of them by a journal devoted, as this one is, to the philosophy of education. I shall take the liberty of being silent about many weighty parts of these volumes while I endeavor to envisage the meaning that they have for educators by profession. Critical readers who desire to see toward what point of the cultural compass each of these mariners is sailing will need to do three things: To discriminate between the value-judgments that are respectively assumed, but not always expressed; to estimate the degree in which each writer approaches scientific rigor in the handling of facts, and to discern what is basic in the contrasts of educational philosophy that grow out of the three complexes of value-judgments and existential judgments.

Belloc gives a clue to his basic valuations by an almost nostalgic longing for

a restoration of the human relations that are most characteristic of the 13th century. These relations, whether religious, political, or economic, were hierarchical in type, and they were matters of status, not of contract. The weak could get along with the strong better than now because the status of even the most impoverished guaranteed them at least something. Guilds protected the artisan from the extremes to which modern competition has gone. The family was stable because it had at least a guaranteed minimum and the right of inheritance. Out of the privileged families came leadership and high cultural achievements. All of this was possible because, in and through the whole, the Church authoritatively applied its philosophy to the fixing of moral duties upon all classes, to the softening of conflicts, and to the prevention of precipitate changes. Cram also looks backward to the 13th century for his typical social values, believing that then superior human quality had superior human power. He would reinstate the monarchic principle, qualifying it (though he does not develop this idea) by an equilibrating spiritual authority which we may assume to be ecclesiastical.

Both these writers assume that the true social values are first apprehended by a minority—a minority that either enjoys superior economic privileges or else has an exclusive sort of intercourse with God. The true good of the masses comes about only through submission to control by this minority. Belloc explains our present woes—economic injustice, class conflict, degradation of the workers, weakening of the family tie, international anarchy—by the fact that the Renaissance, the Reformation, and then industrialism weakened the authority of the one true Church. Cram's general historical perspective is much the same. In addition, and in particular, he traces the deplorable economic, political, and cultural conditions in the United States to degeneration of the "high democracy" or aristocratic democracy of the framers of our Constitution into the "low democracy" of the universal franchise—that is, the Fourteenth Amendment—and its economic concomitants.

Laidler, on the other hand, indicates

his typical valuations by looking ahead instead of backward, and he does not think of them as either discovered, defined, or imposed by a superior class, ecclesiastical or other. The maximum possible social value is effectively apprehended only when the masses of men awake and discover why they are in distress and what they want; it is achieved only when they secure control of the material conditions of general welfare. He offers evidence, not mere surmise, not only that this is the only way to reasonable material well being for the depressed classes, but also—let educators note this particularly—that popular control of the economic order is a necessary condition to the full flowering of learning, art and affection. So far is socialism from being willing to mechanize life or stifle personality that it proposes—the first time in history—the release and enfranchisement of all the higher capacities of all the people. It is an endeavor after fulfilment of the democratic principle.

Between those who, like Cram and Belloc, hold that the conditions for the good life must be bestowed upon the many by the few, and those who, like Laidler, believe that the many must themselves achieve these conditions, there is a deep ethical cleavage. This is sufficiently obvious; but there is a widespread, probably general, misapprehension as to what is primary and what secondary in this cleavage. The point at which these opponents become ethically separated is not expressible in the terms of what we know as either economics or politics; the initial difference is back of both these, namely, in contradictory views concerning the values resident in the common man. Cram does not disguise his contempt for "the basic mass of humanity," which he stigmatises as a "static," never to be changed, mass of "sub-men" (p. 79). The real men are the superior few. These, because they are naturally gifted, have an ethical right to impose their will upon their inferiors. Belloc, for his part, is able to feel with the depressed classes. He would impose upon rulers a duty to make the masses comfortable and secure against arbitrary aggression by economic overlords. But he would make the relation of underling and overlord perpetual,

and he would sanctify it as part of the order of nature that arises in the will of the Creator. Thus Belloc implies that the Church itself attributes permanent inferiority to the great majority of human beings.

It is not true, as many believe, that the ethical and educational contradiction between socialism and its opponents lies in a disagreement as to the value of material things. The basic disagreement concerns the values resident in common humanity. Even the Vatican's agonized struggle against communism (which is decidedly not Laidler's form of socialism) is not a contest between a materialistic and a spiritual interpretation of life. Michael Gold says: "We are communists because we believe in man. We are communists because the world was made for human joy. We are communists because within each member of the human race are contained all the seeds of perfect moral and physical beauty" (*New Masses*, Sept. 28, 1937). Whether or not this perfectionism of Gold's is a utopian delusion, the truth is that the socialist movement, even in its harshest form, communism, assumes that within men as men arise both the aspirations and the energy upon which the highest attainable non-materialistic shared goods depend. Socialism holds, further, that these goods include more of truth, beauty and fellowship than any pre-socialistic scheme ever has so much as endeavored to produce.

A clarification of the Vatican's oft-repeated condemnation of socialism as such, not merely of communism, is needed. The crux of the matter is in the assumption that the authority of the church, the organization of which is monarchical, is all-inclusive, whereas socialism attributes to men rights that are underived. Christopher Dawson, an eminent Catholic, whose *Religion and the Modern State* was recently reviewed in this magazine, says that Catholic ideals "have far more affinity with those of fascism than with those of either liberalism or socialism." Belloc implies the same, even though he does not say it.

The educational implications and issues can now be succinctly stated. For Cram the first aim of education is to pro-

duce and maintain an elite which shall be a ruling class; for Belloc the first aim is to restore and make general the mediaeval submission to the Church as the inclusive and all-sufficient guide of organized society; for Laidler it is to produce in the generality of men such an understanding of social actualities as will reveal the causes of our woes and produce a disposition to grapple with them cooperatively. He would open all minds to all the data pertinent to human happiness, inviting us to judge freely for ourselves both ends and means. He believes in man; he sees ethical creativity springing out of the masses when their native powers are released and put into action.

Each of these positions involves, in addition to or as a part of a value judgment, a judgment also as to a matter of fact that is susceptible of scientific investigation. Laidler assumes that the common man has capacities that Cram and Belloc at least by implication deny to him. Cram explicitly denies that ordinary men have capacities sufficient for self-government. He thinks that biology, anthropology, and mental tests support him in this, but, being aware that the early interpretations of the intelligence quotient have been questioned, he falls back upon common experience. This means that he takes the defects and limited achievements of men who are under repression as final evidence as to the extent of their capacity. He is apparently unacquainted with the approximate agreement among American anthropologists as to the nature, the extent, and the causes of race differences. Possibly he finished his manuscript before there was opportunity to read Paul A. Witty's article on "The Intelligence of the Classes" (*Progressive Education*, December, 1936, pp. 597-602). Laidler does not argue this question of fact, but his proposals imply a position with respect to it. How, then, does the case stand as between these contradictory judgments, explicit or implicit, with respect to a fact? The answer is that, all in all, research for some years has been swinging towards a view that justifies social experimentation and education in the direction that Laidler approves.

George A. Coe

ALBERT H. B. and BODE, BOYD H., *Editors*, Educational Freedom and Democracy. Appleton-Century, 1938, 292 pages, \$2.25.

This is the Second Yearbook of the John Dewey Society. It deals with problems of academic freedom in a nation like the United States, dedicated to a democratic way of life. It is written by nine distinguished educators, all of whom are working at the college and university level.

The structure of the book is simple: an introductory chapter by Professor Bode on the meaning of academic freedom in education; two chapters on the history and status of academic freedom in the United States; five chapters on academic freedom at various educational levels; two chapters on the organization of the teaching profession and the functioning of the various agencies that have been established for the defense of freedom; and a final chapter or appendix surveying the attitudes of propagandic agencies toward academic freedom. Each chapter is written by a specialist in his field.

It is understood that educational freedom, like every other kind of freedom, is not an absolute but a relative thing; that the limits, and even the very nature, of such freedom is determined by the functions which the schools are established to fulfill. Since American schools are designed to teach a democratic way of living, and since democracy itself is a changing concept among us, we find the schools performing two semi-conflicting functions: (1) transmitting a social heritage from each generation to the one following; and (2) readjusting the older values to a living and changing present. Democracy constantly stresses the importance of keeping intelligence free for the remaking of beliefs.

Because of the intense vitality of values for those who hold them, people in general tend to resist any challenges to the system of values they happen to hold. It is difficult to teach them otherwise. This leads, first, to propaganda for one's pet ideas; and then to efforts to close the schools to counter-propaganda or even to education which will challenge propaganda in the interest of freedom. Human nature seems, after all, to be just human nature.

The authors have presented a challenging study. Since modern religion is so vitally concerned with freedom to think and to experiment, this book is of especial value to people interested in that field.

Laird T. Hites



AMERICAN MEDICINE: Expert Testimony Outside of Court. *The American Foundation*, 1937. two volumes of 1435 pages, \$15.00.

A problem facing the minister constantly is his ministry to those who are ill. There is a growing sentiment that he and the physician must cooperate more intimately toward that end—but, the minister does not know the physician's problems, and the physician seldom knows much about the minister. Here is an instrument by which the minister may learn a vast deal about the underlying problems of the physician's work.

Under the advisory guidance of a committee of 136 representative medical men, the American Foundation has sought the opinions of more than two thousand of the best prepared physicians of the United States on a large number of debatable questions dealing with the practice of medicine.

The physicians who contributed represented every section of the country, cities large and small, older men and younger men, and every conceivable type of practice. There were general practitioners, specialists of every sort, deans and professors of medical schools. To them letters were sent explaining the purpose of the inquiry and posing large problems, of which this is typical: "What we should really like to have is your free expression as to whether your years of experience have led you to feel that any essential change in the present organization of medical care is needed. . . ." There were no questionnaires. The thousands of answers were carefully analyzed. The work is, therefore, the expression of free opinion of competent persons, and does not contain statistical summaries. The editors have sought to interpret the drift of the sentiment, but at least half the material in the two large volumes is quoted from correspondence with the collaborators.

It is difficult to evaluate the enormous significance of this monumental work.

For the first time we have free expression crystallized around major health issues, protected by anonymity, and representative of the entire profession. Is the medical care now available adequate? What principles should underlie medical care? What is the basic ethic of the medical profession? What should it be? Are the youth from underprivileged families who are now breaking into medicine driven by economic motives more than by ideals of service? What kind of education should be provided, and is the drift toward a longer period of preparation wise? What about the hospital and its services, group medical practice, specialization and fee splitting? What about charity, and "the ability to pay?" Is state medicine wise, or public support for medicine, or group insurance? Is the organization for public health adequate, or need it be further developed along unguarded fronts?

The scope of this work is as all-inclusive as can be desired. It opens to scrutiny a profession closely allied with that of the minister and the educator. Its careful perusal suggests continually opportunities for a closer integration of all community agencies in the service of individual and community health.

Laird T. Hites

✱ ✱ ✱
BALMFORTH, HENRY, DEWAR, LINDSAY, HUDSON, CYRIL E., and SARA, E. W., *An Introduction to Pastoral Theology*. Macmillan, 1938, 306 pages, \$3.50.

This is a book by four examining chaplains to as many Bishops of the Church of England. It is a High Church production and speaks a strange language to the free churchman of America.

The authors assume that membership in the Church is the same as fellowship with the people of God and plainly say that good Christians go to church. In America some do and some do not. The authors conceive of the church as a divine institution and of the priest (the Anglican word for pastor or minister) as appointed by God to get His will accepted and done in the world. The priest needs the best training the schools can give him. He will need to exhibit "that breadth of mind and cultivation of intelligence and taste which are the marks of the educated man."

They do not hesitate to take up moot questions and to tell how to proceed with them. They are correct in saying that "the root of all maladjustment is ego-centricity," the root also of man's sin and of all his other misfortunes. All will agree with Professor Grensted, whom they quote, when he says "science is a matter of law and not of mercy and the doctor who is not something more than a scientist cannot render the best service to the sin sick man." This is an argument for the priest to deal with psychiatry and is certainly sound.

There will be general agreement with their statement that the "distinction sometimes drawn between the 'conversion of souls' and the 'redemption of society' is a mischievous one."

They discuss such issues as sin, the Holy Spirit, temptation, help for the sick, the pastoral care of children, mental illness, intellectual doubt, scrupulosity, recidivism, auto-eroticism, homo-sexuality, sadism and masochism, fears of various kinds, marriage, temperament, disposition, the social life, etc. The book argues that priests should be licensed by their bishops before dealing with these issues—a point on which we in America are inclined to demur.

Here is a book that introduces the reader to the consideration of matters that unquestionably belong to pastoral care but which all too sadly have been neglected. This book reveals how the Church of England looks at such problems.

W. A. Harper

✱ ✱ ✱
BERDYAEV, NICOLAS, *The Origin of Russian Communism*. Scribners, 1938, 239 pages, \$3.00.

In these days when the relations of Christianity with Communism are being so much discussed, it is valuable to have a non-Marxist account of the sources of the Russian communist faith. For a faith it is, shot through with a deep religious spirit inherited from the Russian outlook on life. The distinguished author of this book was himself a part of the communist movement, until his interest in the religious aspects of communist idealism brought him into disfavor with the Soviet leaders, and he left his lectureship in Moscow.

The present volume seeks to show that in Russia there had been a long tradition of native social philosophy of a radical communist sort before the Revolution of 1917. Already in our Middle Ages the Russians were calling Moscow "the Third Rome" and speaking of the world-wide domination of a Russian messianic kingdom. When Peter the Great set out to westernize Russia, he initiated that division of the intellectuals into westernizers and Slavophiles which persisted into the twentieth century. The Slavophiles believed it was the peculiar mission of the Russians to show the world the way to a solution of the social problem. To them the Tsar was the bearer of the people's burden; the muzhik was the backbone of Russian life; the common ownership of property was the original form of Russian economy; the principle of freedom was the mark of the sovereignty of the people.

The Socialists of the nineteenth century regarded Western bourgeois capitalism as an evil to be overcome or avoided by a return to the peasant order of life which was to be Russia's contribution to economic history. The Nihilists, on the other hand, rejected the world, turned away from its values in individualistic reaction to seek human happiness in ascetic loyalty to the natural sciences which destroy false values and ideas, and in a radical reorientation of the social order in which the natural man is free. With passionate ardor these groups suffered persecution for their ideas; and yet they remained cut off from the people they wanted to help.

Among the *narodniks* there burned a deep faith in the masses, in whom religious truth and the secret of true life lay hidden. Conscious of the gulf between the intelligentsia and the people, they saw in it the guilt of the cultured classes, who must enter into the life of the oppressed classes to be saved. Bakunin's anarchism, on the other hand, had in it elements both of Slavophil and of *narodnik* thinking; but he stood for revolt, which he regarded as man's distinctive power, transcending thought. At the same time, the literature of Gogol, Tolstoy and Dostoyevsky became realistic in its exposure of Russian life and preached revolution; while in the social philosophies of Leontyev, Solov'yev and Fedorov the imminence of revo-

lution is realized with increasing clarity.

When Marxism entered Russia it therefore found fertile soil for many of its revolutionary ideas, though it appeared as a phase of "westernism." First greeted as an objective economic theory of social change, it was thought of mainly as giving solid ground for the dreams of revolution; and Russian socialism under its influence grew intellectually tougher. But Marxist theory broke down the idea of the integral unity of the Russian people into class conflict; and thus precipitated a double movement in Russian revolutionary ideology. Furthermore the materialism of Marx was less congenial to Russian radicals than his apocalyptic ideas.

This diversity of backgrounds made itself felt when the Revolution of 1917 came. The democratic policies of the Mensheviks were soon supplanted by the Bolsheviks' ideas of dictatorship of the proletariat. The irrationalism of the Bakunin anarchists overcame even the rationalism of Lenin; while the abolition of private property realized an old Russian dream.

In the cruelty, the despotism and the repression of the Stalin government is seen the deeply ingrained Russian spirit on its darker side, which subordinates individual rights to the collective life; but the anti-religious campaign cuts across a strain of Russian life and thought which is, in Berdyaev's opinion, equally profound. Not that he indorses the Russian Orthodox Church unqualifiedly. On the contrary, he criticizes it severely for its lack of social vision. And yet one wonders whether the conception of the Church as a supra-historical, mystical body does not inevitably tend towards such detachment.

The principal value of the book for religious educators lies in two directions: first, in its demonstration that continuity of development persists even through revolution (a basic argument for education); and again, in its reminder that the driving force even in Russian Communist social reconstruction is a religious devotion deeply ingrained in the life of a people. And besides, it is, of course, an excellent account of the origins of communism in Russia which long antedate Karl Marx.

Edwin E. Aubrey

BERG, LOUIS, *The Human Personality*. Prentice Hall, 1937, 321 pages, \$3.00.

Dr. Berg has had experience in a hospital for the insane and also in a prison hospital. He is a Gestalt psychologist and a Freudian philosopher. He firmly believes that psychoanalysis, which Freud used so effectively with mental diseases, is the only method that can be successfully used in neuroses.

We have no objection to Gestaltism, nor to Freudianism, but we do object to the inadequate place Dr. Berg gives religion in the adjustment process. He does not mention Jung nor does he seem to know that such a man as Link lives in New York City. He *should* know that Jung, disciple and for many years an associate of Freud, says that loss of religion accounts in his judgment for many persons who have sought his treatment after reaching middle life; and he *must* know that Dr. Link unhesitatingly recommends religion to persons who come to him for assistance in their mental troubles. To those of us who believe religion fills a large place in the integrated personality for which Dr. Berg so obviously strives as a scientist, this cursory treatment of religion is far from satisfactory. What he says about crime, however, is quite in line with the Christian viewpoint as we interpret it today, sad to say, not with reference to its historic practice.

W. A. Harper

BROWN, WILLIAM ADAMS, *The Minister—His World and His Work*. Cokesbury, 1937, 248 pages, \$2.00.

Any expression that comes out of the rich experience of Dr. Brown must receive careful consideration.

The book falls naturally into two parts—the world in which the minister must do his work, and the minister's work in that world. Dr. Brown covers first the problems which modern life has made for religion. For those who have not had access to a thorough scholastic training, this will be helpful.

The second part, beginning with "The Minister as Priest," and on to the last, which deals with "Christian Unity and World Brotherhood," will be most helpful to Dr. Brown's ministerial brethren. Here is no approval of the sketchy, trivial and

superficial in the Protestant church, but a strong emphasis upon the fundamental work of the ministry. If the minister could catch Dr. Brown's vision of the minister as priest, evangelist and teacher, he would rise to new heights of power in the local church.

Only in the chapter on "The Minister as Pastor" does one feel a lack. In these days of shock and strain he must also be wise and thoroughly Christian in meeting such personal needs of his people as health, employment, security. These must not be turned over altogether to the psychiatrist and the government. The minister must also help.

The closing chapter is what we would expect from Dr. Brown's pen on "The Scandal of Our Divided and Competing Churches."

This is the kind of book a minister can afford to read more than once.

Frederick E. Wolf

FAHS, SOPHIA L., *Beginnings of Earth and Sky*. 164 pages, \$1.25.

MACDONALD, ELIZABETH S., *Primitive Faiths. Teachers' Manual and Pupils' Book*, each 50c. Beacon Press, 1937.

The Beacon Press is making an excellent contribution to religious education in their new series on the history of the world's religions. The first book, by Mrs. Fahs, is intended for children 9 to 12 years of age, depending upon their general cultural background. The second is one of the five planned for the early High School period. Units on Hinduism, Buddhism, Confucianism, and Mohammedanism are to follow.

The books are well written and attractively illustrated, and are suited to any progressive church school, weekday school of religion, or secular school, for they are cultural rather than sectarian in interpretation. They provide for free teaching methods and would require leaders who could give time for careful preparation. There are plenty of suggestions for development of rewarding studies but there is not enough pre-digested material for the ordinary teacher to use them.

If a school introduces these into its curriculum it must be ready with a teacher who has enough educational background and artistic imagination to make facts

vivid and meaningful to young people. The Beacon Press challenges religious educators. This kind of education cannot be given satisfactorily without a serious interest and definite determination to find adequate leadership. Such studies might help growing persons to get a true foundation for religious faith and prevent the frequent emotional disturbances which come in adolescence. Religion is given a universal character, a long historical background, a progressive quality, and a significant place in a cultured person's understanding and practice.

Ernest J. Chave



FITZPATRICK, EDWARD A., *Readings in the Philosophy of Education. Appleton-Century*, 1936, 809 pages.

Here is a book of Readings in the Philosophy of Education for Catholic Schools of Education which sets out to let various positions speak for themselves. The editor makes an honest attempt. However, I believe it is abortive.

In the first place a Catholic professor of philosophy *knows* the answer to the fundamental and important questions and the students are expected to come out at the right place when the course is over. The editor quotes Pius XI from his encyclical on Christian Education as follows: "If when occasion arises it be deemed necessary to have the students read authors propounding false doctrine, *for purpose of refuting it**; this should be done after due preparation and with such an antidote of sound advice as will do no harm, but will be an aid to the Christian formation of Youth." Again he quotes from Father Morrison in his *Catholic Church and the Modern Mind*:

"Because of this ferment in the minds of youth, even of Catholic youth, much space is given the opponents of our faith—and, oftentimes, of all religion—wherein they may adequately express themselves. It is hoped that in all these instances no mere "straw men" have been set up. Any such cavalier, and unworthy, treatment of opponents on the part of Catholics meets with its own merited punishment. For these "moderns," if passed by as of small account during a boy's

college days, are likely to get only too large a hearing later on. An opponent misrepresented in the classroom may get revenge in full by the uncanny attractiveness he can exert after the classroom period is over. No one, least of all our American college men, will tolerate unfair play. In affairs of the mind and heart one has to be scrupulously careful to be fair. Who knows when the pendulum may swing full tilt and a misrepresented thinker may receive more sympathy than he deserves for the slight? *Sympathy for heterodoxy is a dangerous thing.*"

The volume therefore contains selections from a wide variety of sources, but it is quite evident that no Catholic student would have his faith disturbed in the least by them. The obvious attempt at "fair play" is quite disarming. It should inoculate quite successfully against any "sympathy for heterodoxy." Hence the volume should serve Catholic schools much more adequately than a text on Catholic doctrine, whose bias is acknowledged.

This is not to impugn the sincerity of the editor. It is rather to call into question the possibility of achieving his end. Nor is this due solely to the fact he is a Catholic. I believe it impossible for any man with convictions to develop a single volume of readings which could with any adequacy present a variety of positions. I believe this is true for several reasons which this volume seems to substantiate.

The very structure of the editor's position itself will determine the organization of the material and the relative emphasis given to various questions and problems. It will determine which questions shall be raised and examined and which ignored or slightly treated.

One volume is utterly inadequate in which to present a variety of positions. The selections are so short that they lose the force of their argument torn from their context. Hence statements often seem trivial, lacking in logical force. As a result such materials are highly successful in winning acceptance of the position of the editor and in inoculating against "sympathy for heterodoxy."

An interesting example of this is to be found in the chapter on "What is Man—Nature of the Individual." While it con-

*Italics, here and below, are mine.

tains many classical appreciations of man's status, the Catholic doctrine of the depravity of man is not seriously challenged. Rather it is emphasized and buttressed with papal authority. Likewise the argument is stressed that man is incapable of any adequate study of man, that any understanding of values and ends can come only from the dogma of morals, the sole province of the Church.

Yet neither of these arguments are balanced by any naturalistic or other statements. I emphasize this point because it is the cornerstone upon which is erected the whole temple of authority, in education, in morals, and in political and social theory.

While, therefore, the book should be an excellent text for Catholic schools who wish to guard the faith of their students it should not be sold as an evidence of fair play or objectivity.

This offers an excellent opportunity for discussing that whole problem of objectivity, fairness, impartiality and judiciality in education which I must forego. I would only add that if I wished to have an adequate statement of a Catholic's or a Communist's or a Naturalist's position I would prefer to have him select his own argument rather than leave it to his adversary.

Finally, it must be said that there is much material in this volume that any thoughtful student of education would enjoy. Dr. Fitzpatrick is to be congratulated for bringing it together in one volume.

George E. Axtelle

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FORD, JAMES AND MORROW, KATHERINE,
The Abolition of Poverty. *Macmillan*,
1937, 300 pages, \$2.50.

The authors of this book approach the old and complex poverty problem from the viewpoint of practical social researchers and realistic social workers. There is no single cause of poverty, they say, and hence no panacea for it. Poverty *can* be abolished. We have the requisite knowledge and the resources and technique. Good will is not lacking, either, but it is not organized or mobilized. Education is a necessary preliminary, but our education is chaotic and crude. We expect devices

and agencies to function effectively in a world of hate, suspicion, fear and greed.

The authors consider the various causes of poverty, major and minor, not excepting some that radicals would ridicule, such as drunkenness and shiftlessness; and suggest appropriate remedies. They emphasize the need of moral training and of new standards, but also recommend many positive legislative measures. They do not shrink from the idea of national and international cooperation and planning. Their attitude is typically American, pragmatic and idealistic in a practical way.

Victor S. Yarros

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HENRY, GEORGE S., *God the Creator*.
Cokesbury, 1938, 170 pages, \$1.50.

In these Hastie Lectures, given in the University of Glasgow in 1935, two approaches to God the Creator are placed in sharp antithesis to one another. One is the Hellenistic approach which is "the tendency to seek a comprehensive view of reality and to bring the Christian notion of God into conformity and captivity to this view." It assumes that man can comprehend with his mind the One who gives unity and coherence to the universe. This view, characteristic of the Greek philosophers and the scholastics, has been accepted by some modern Christian Liberals.

The other is the Hebraic approach as found in the Bible, rediscovered by Luther and reemphasized by the Barthians. It affirms that God is not an object of knowledge. If God could be known, the "Godhead of God" would be destroyed. Man can know God only as God reveals himself. Christ was the revelation of God to man. The Scriptures become "the sole source and norm of Christian faith and Christian theology." Certain values emerge from this Barthian emphasis: Christianity is more than a quest; it is a response to something which has happened in history. Not by thinking does man find God, but by the commitment of his whole life.

This book is commended to all who desire a vigorous and clear presentation of the Barthian viewpoint.

Roland W. Schloerb

JASTROW, JOSEPH, *Editor*, *The Story of Human Error*. Appleton-Century, 1936, 445 pages, \$3.50.

Sixteen distinguished scientists unite in presenting the story of developing knowledge. Astronomy, Geology, and Geography; Physics, Mathematics and Chemistry; Zoology and Psychology; Anthropology and Psychology; Sociology, Medicine and Psychiatry—all yield incident and illustration of man's search for truth according to the light that was in him. Error arose from numerous sources. Most prominent was the spiritistic ideology of our ancestors which insisted on interpreting natural phenomena in terms of supernatural forces. Errors in deduction from partially known observations, the human tendency to rationalize, the force of entrenched authority, and, perhaps most basic, man's intellectual limitations in the presence of concepts too vast for him to comprehend.

The authors do not poke fun at the errors of the past. They realize all too well that the same identical errors are operating in the present on the margins of science, and they call attention to the dogmatism of present day science in its assertions that what it knows is definitely established as fact. In the field of Psychiatry, Dr. Abraham Myerson particularly refers to the fact that we know so little about the still hidden workings of the human mind, while the successes of psychiatrists tend to make a good many of them theorize far beyond justifiable limits.

There is no separate chapter dealing with "Error in Religion," but in every chapter in the book the dogmatism of authority comes to the fore, and the controls and restrictions which society has put on progressive thinking are so stressed, while the ideas that have made up religious interpretations are so interwoven with the other ideas of men—that religion is very adequately treated indeed.

Frank Meyerson

LEIFFER, MURRAY H., *City and Church in Transition*. Willett, Clark, 1938, 300 pages, \$2.50.

This work is so valuable, solid and informative that it deserves a careful, elaborate article in a religious periodical, and

not merely a notice. It is a comprehensive study of the medium-sized American city and its organized religious life. The author, who is a sociologist and religious educator, presents all aspects of the manifold problems facing Protestant churches throughout America.

What happens to religion and churches as small villages become towns, and towns become cities . . . industrial cities, commercial cities, resorts and recreational centers? How does such a church meet changed conditions of life and attract new members? Why do so many college people shun churches, and why is the unchurched population growing at an alarming rate? Notoriously, many communities suffer from an overproduction of small, debt-ridden, empty churches, and keen competition among them. Sins of omission and commission on the part of ministers, laymen and denominational organizations are pointed out, and constructive suggestions are advanced.

This excellent book is highly recommended to thoughtful students and workers in all fields of religion, social ethics and practical humanitarianism.

Victor S. Yarros

LIPPMANN, WALTER, *The Good Society*. Little, Brown, 1937, 402 pages. \$3.00.

Friends of the author will not be disappointed in his latest work and those who had begun to suspect Mr. Lippmann's liberalism will have to change their opinion after reading *The Good Society*. The old liberalism is again eloquent. The best thing about the book is its hopefulness; in a world unfriendly to the democratic ideal, the author maintains not only that in it lies man's salvation, but by the very nature of events and circumstances, it must ultimately be realized.

The Good Society is the climax of the series of books which began a number of years ago with the *Preface to Politics*. Having laid down his political theories and followed them with his study of ethics, Mr. Lippmann caps his previous contributions with this picture of a democratic, liberal City of God. Not that he advocates a mystic utopianism or indulges in messianic speculation; he is ever most practical in his understanding of human nature and of political and social forces.

There is, however, a religious fervor in the book, which if it does not take the usual form of faith in God, does express faith in man, particularly in the spiritual values that a free man cherishes and strives for.

Political dogmas that now have the stage cannot hold their places for long, because they are based on an error, that history has shown up time and time again, viz., reliance on force, government by coercion. All totalitarianism, despite temporary success and glamour, must sooner or later fail because of this misplaced emphasis. Not the state, not the ruler, but man, is sovereign; the individual alone counts.

We have not yet attained the Good Society because we have not taken into sufficient account this central idea of the supreme worth of man. Personality—and here Mr. Lippmann joins the religionists—is the great fact and factor of life. Men are not cannon fodder, industrial robots or undifferentiated bees in a hive which a powerful dictator despotically controls. Men submit to such regimentation today because they are confused by promises of economic security, and blinded by the spurious glitter of national prestige. Some day they will assert themselves and demand satisfaction of this greatest need—that of being persons—and will cease to be automatons. That is what the good society is driving at.

The *good society*. The very adjective shows Mr. Lippmann's ethical bent. Authority imposed from above hampers man's growth in personality. Fascist states are bound to be brutal, ruthless and barbarous and retard the advance of civilization. Mr. Lippmann has rendered great service by his insistence on the inviolability of personality. Let the tired radical and the disappointed liberal take heart. The *Good Society* lies ahead, perhaps far ahead, but man, being man, cannot help ultimately to attain it.

Felix Levy



MCNEILL, JOHN T., *Christian Hope for World Society*. Willett, Clark, 1937, 278 pages, \$2.50.

Dr. McNeill takes the essential idea within the Christian movement embodied in the Lord's Prayer, "Thy will be done,

on earth as it is in heaven," and traces it under many names and various theories down to the present day.

Beginning with the apocalyptic hope, which he feels included at first only the thought of saving as many as possible out of the world before the end should come, he shows how even at that time the ideas of the Christian faith had important social effects. It developed a consciousness of community within the group. Loyalty and service, even in economic aid, moral ideals and intellectual stimulation, soon showed forth as indications of the basic social interest of the new faith.

When the hope of the City of God coming down immediately out of heaven faded and the adjustment came, the followers of Jesus easily and naturally began to think of their work not so much as escaping from the world as becoming the saviours and servants of the world. "What the soul is to the body, that Christians are to the world—they themselves hold the world together," said the author of the Epistle to Diognetus in the first half of the second century. This sense of social mission and obligation Dr. McNeill traces as continuous in greater or less degree. In the world but not of it; in the state but not the subject of it; the church increasingly thought of itself as possessed of a great hope for world society.

At times this would express itself in utopias, like Augustine's *City of God* or More's *Utopia*; at times in a theocratic framework like Savonarola's, or, on a broader scale, in the struggle of the papacy actually to make the state subject to it; still later, in the Calvinistic idea of the progressive subjugation of politics and culture to the will of God, the missionary movement of the eighteenth and nineteenth centuries, or the social gospel and the Kingdom of God concepts as emphasized in modern days.

This phase of Christianity is no superficial layer or external addition, but an inner drive which is of the essence.

There has always been an element of supra-nationalism about Christianity even in Protestantism. Even at an early time the anachronism of war pressed in on the Christian conscience. The inherent sense of obligation to resent social evil and create social good brought the church, though

at times slowly, to the side of those struggling for liberty and freedom of conscience, and against the institution of slavery; made it the protector of culture and the developer of education; made it uneasy in the presence of injustice, poverty and exploitation.

Dr. McNeill does not exclude other religions from social interest, but says, "I believe that Christianity leads all religions in its social record and social energies."

The book closes with a protest against allowing the Barthian idea of God to cut the nerve of our social hope. In spite of many distressing elements in modern life, various things give us a better basis than ever for believing that the Christian hope may be effective—such as the abatement of the misunderstanding between science and religion, the increasing rapprochement between philosophy and religion, the attitude of looking forward, and the self-defeating power of evil.

As strongly as he protests against Barthianism, Dr. McNeill challenges liberal leaders. These, he claims, must become aggressive to defend liberty and make its meanings understood, to guide contemporary life in the right use of its new leisure, to build a cosmopolitanism to offset present-day nationalisms, to unify the church and create a spirit of good will in which we may hope to solve our problems.

It is a great survey of the past, and it is a contribution to the thinking which all serious-minded people must be doing as they face the future.

Albert W. Beaven



SCHILPP, PAUL A., *The Quest for Religious Realism*. Harper, 1938, 191 pages, \$2.00.

The author is Associate Professor of Philosophy at Northwestern University. From his pen have already appeared two discussions in the same general field: *Do We Need a New Religion?* and *Higher Education Faces the Future*. The subtitle of the book under review is "Some Paradoxes of Religion." These enticing "either-or" propositions have set the writer upon what turns out to be an interesting and somewhat satisfying quest for the realities of religion in the life of today.

The sections in the book were delivered as lectures in Depauw University last February. They carry the marks of such study, arrangement and presentation as might be expected to win and hold the attention of a campus audience. The resulting book, forthright and uncompromising, ought to find a wide and earnest reading, particularly among those who seek the ways of what we call higher education.

Six paradoxes are set forth by Professor Schilpp in as many chapters. Can we be openminded and deeply committed? Can we "gain the world" without "losing our own soul"? Can we be patriotic and Christian? Can we "save" ourselves and others? Can God be "wholly other" and OUR God? All of these blunt interrogatives are subjected to searching analysis in the light of history and under the immediate pressure of problems, economic, political and ethical, as they appear to emerge from the milieu of twentieth century thought and life. Informing, illustrative material is employed with dexterity. Poetical quotation is singularly happy and pointed. Unblushing candor marks every paragraph. The entire treatment would seem to be intelligently informed concerning world affairs as well as clearly Christian in its references and implications.

The author's conclusions, if rightly understood, afford the best kind of reason for his thoroughgoing inquiry and point the way to a higher synthesis where "devotion to a Great Cause" and "dedication to a Way of Life" will evoke a religion which envisions and worships an "ethical God" and in the spirit of Jesus works with Him for the creation and perpetuation of "a new, redeemed, ennobled humanity."

Thomas Wearing



SOARES, THEODORE GERALD, *Three Typical Beliefs*, U. of Chicago Press, 1937, 114 pages, \$1.50.

In a time of much dogmatism and intolerance, there is need of such a book as this one, which aims sympathetically to understand the three most typical beliefs of Christians. They are Roman Catholicism, Fundamentalism, and Liberalism.

The Catholic and the Fundamentalist both seek authority, the former chiefly in

a church, the latter in the Bible. Both see the need of salvation growing out of man's original sin, a doctrine which the Liberal regards as "the most ghastly idea that ever misdirected the thoughts of men." Salvation to the Catholic is made available through the sacraments of the church, while the Fundamentalist accepts the method of faith in Christ. The Liberal is characterized more by the way he arrives at his beliefs than by the system of beliefs which he holds. Salvation is for him a growing experience in which he uses the resources of historical Christianity as well as the opportunities of a corporate life in the church. "He is an individualist in the sense of his personal approach to God without need of mediation or authoritative channel, but he also recognizes that salvation is membership in the Kingdom, which is the corporate achievement of God's righteousness in this human world."

R. W. Schloerb



VANCE, CATHERINE S., *The Girl Reserve Movement. Teachers College, 1937, 184 pages, \$1.85.*

This is a history of the development of the Girl Reserves as the junior division of the Young Women's Christian Association. It begins with the history of Girls' Clubs from 1881-1918, then de-

scribes the organization and policies of the Girl Reserves from 1918-1925, with the later changes 1926-1935. The analysis reviews several important educational changes relative to democratic participation, awards and honors, symbolism, social responsibility, and development of the meaning of religion.

While there seems to be a wholesome Christian spirit in all the activities, the conception of religion set forth does not seem to integrate experiences of religious quality in home, school, church, Y.W.C.A. and general life. It is confined very largely to a few traditional ceremonies and pietistic phrases. The program has a much broader religious philosophy but the practices still seem to keep identifiable religion in conventional patterns. The statement of the four "fundamental expressions of life—work, recreation, fellowship and religion"—on which the author says its program is based since 1921, fail to carry out the spirit of their patron saint—John Dewey—who refuses to recognize a dualism of secular and religious. Probably the Girl Reserve Movement is the best of the present organizations for adolescent girls and undoubtedly its leaders are steadily moving forward in educational methods and in religious attitudes.

E. J. Chave

BOOK NOTES

ADLER, MORTIMER J., *What Man Has Made of Man. Longmans, Green, 1937, 246 pages, \$3.50.*

Adler's book consists of outlines of four lectures delivered before the Chicago Institute of Psychoanalysis in 1936, with an appendix of 120 pages of critical notes. The brilliant introduction is written from a directly opposed point of view by Dr. Franz Alexander, Director of the Institute.

Adler's criticisms of psychology and psychoanalysis are not new. The remedy he proposes is (1) to discard the view of evolutionary continuity as "fiction," "myth," "superstition"; (2) to adopt the absolutist view of "moral principles that are based on speculative truths and that hold for all men"; and (3) to return bodily to the "position taken by St. Thomas which is more Aristotelian than that taken by Aristotle." This is the only "correct analysis," Adler be-

lieves. He closes the book with this little verse from Wordsworth:

"If this belief from heaven be sent,
If such be Nature's holy plan,
Have I not reason to lament
What Man has made of Man?"

—Mary C. T. Van Tuyl.



ARMSTRONG, HAMILTON FISH, *We or They: Two Worlds in Conflict. Macmillan, 1937, 105 pages, \$1.50.*

Written by the able, broad-minded editor of *Foreign Affairs, We or They* vigorously champions the democratic way of life. The author is opposed to dictatorships, to censorship, to benevolent despotisms, to special privilege. To him Russian Sovietism and Communism differ little from Fascism and Nazism. He longs for economic justice and industrial democracy, but

refuses to admit that these benefits cannot be achieved under political and intellectual freedom.

Conflict seems irrespressible. Mussolini, Hitler and Lenin are quoted as saying "We or they," and Mr. Armstrong agrees. Reconciliation is out of the question. What, then, is the proper, intelligent course for Americans? Not isolation, not neutrality at all costs, not despair of Europe and the delusion that we can escape entanglement and remain a sort of oasis in a mad, suicide-ridden world. Mr. Armstrong believes in the League, the World Court and in American full-fledged membership in those two progressive agencies, in courage, and in fearless cooperation. Democracies have been too timid and cowardly and must now fight and take risks. Dictators have bluffed and bullied and filled liberal countries with propaganda, intimidating millions. We need a liberal and democratic revival, a challenge to the reactionaries and obscurantists, and a reassertion of the essentials of a truly rational and just civilization.—*Victor S. Yarros.*



BARKER, REGINALD J., *It Began in Galilee. Cokesbury, 1937, 317 pages, \$2.50.*

The author, an intelligent British social worker calls his book "a study in revolutionary Christianity." By "revolutionary" he means that Christianity, which has never been practiced, can be put into active control in human life today. He wishes to bring about a synthesis between the social and the personal Gospel. The author writes from the point of view of a European. "The working classes of Europe," he feels, "have developed a philosophy so divergent from that of Christianity. . . . that it will take some time to convince them of the honesty of our aims and the genuineness of our social sympathy." The problems of Europe, though perhaps momentarily heightened, are exactly the problems that face us in America. This book could well be a text for adult Bible classes.—*C. A. Hawley.*



BETTS, GEORGE H., *Foundations of Character and Personality. Bobbs-Merrill, 1937, 371 pages, \$2.00.*

Before his death three years ago Professor Betts completed nearly all of this work. President Kent of the University of Louisville, with the assistance of friends of Dr. Betts, has finished it.

Dr. Betts conceived of character in terms of social values, and his approach was genetic. One grows into good character as the result of education and self discipline. Under this impact his attitudes and ideals and beliefs germinate and develop. Here codes originate and habits are formed. Personality has, of course, definite physical foundations, and these Dr. Betts discusses with knowledge and clarity.

The book was prepared with college students in mind, perhaps as a text in religious education. It would serve admirably as a basic text, or for general reading.—*Laird T. Hites.*

GREY, ROBERT MUNSON, I., *Yahweh. Willett, Clark, 1937, 352 pages, \$2.50.*

In biographical fashion the author records the history of the concept of God in the western world, its origins, its role and function in the history of men and nations, and the consequences of accepting as valid any human description of God. The central thesis is the recurrent tendency of man to use the verbalisms of religion as divine sanction for peculiar desires and purposes and as instruments for opposing others. In such an age of violent conflict as ours religion is being summoned again to sanction every cause, every campaign, every form of viciousness of men and nations. This portrayal of Yahweh as being used by his devotees to give cosmic sanction to their anti-social acts should introduce a new emphasis in the curriculum of religious institutions.—*Roy Buchler.*



HUNTING, HAROLD B., *Your World and How to Live in It. Abingdon, 1937, 146 pages. Teachers Guide, \$1.25, Pupils text, \$3.50.*

Here is a fine illustration of what can be produced by a minister who takes a vital interest in the religious education of young people in his church. Harold Hunting knows the needs of adolescents and is able to present a subject attractively and meaningfully. The course deals with six general topics: science, social justice, recreation, education, sex, and religion. The author aims to aid high school students in seeing the significance of their common relations to others in the light of the ultimate purposes of life. He believes they gain many facts from school and general experience but seldom are given satisfactory guidance in thinking through a philosophy of life or of organizing a religious faith from their most real everyday experiences. The method is that of cooperative study, teacher and pupils working together, using source material from school books, general reading, the Bible, and their own experiences. This book is above average and very suggestive for a creative mind.—*E. J. Chave.*



LIND, ANDREW W., *An Island Community. U of Chicago, 1938, 167 pages, \$2.00.*

Experimentation in Hawaii, the crossroads of the Pacific, has developed new uses for land, new crops, and new ambitions for the people. The first-comers control and rule, as is usual in areas settled by successive waves of immigrants.

The term religion does not appear in the index, but context makes clear that missionaries have been cultural leaders, investors, planters, and traders, as well as religious leaders. "In most instances the missionary has actually used his influence to safeguard the natives' interest." The English language is growing to complete domination. Inter-marriage is occurring faster in Hawaii than elsewhere in Oceania. The absence of a poor white class lessens racial conflict. So, an "island Community is coming into being."—*Warren Wright.*

NOCK, ALBERT J., *Free Speech and Plain Language*. William Morrow, 1937, 342 pages, \$3.00.

Not many volumes of essays, in the proper sense of that word, are published nowadays. Papers, articles, sketches, are not essays. Mr. Nock, a cultivated, educated, and travelled man, is a true essayist. He has a distinguished and individual style, and he has ideas. Fundamentally serious, and at heart a crusader, he can be playful, entertaining, a little paradoxical, humorous in a superior manner.

The present collection of seventeen little masterpieces afford instruction in delightful form. Families in which reading aloud is a settled habit will find the collection particularly welcome, since so few books lend themselves to that kind of treatment. Mr. Nock's range is wide and eclectic. He discusses women, marriage, education or the lack of it, free speech, Utopia, the misuse of terms, etc. He says startling things in a polished urban way. He is of course a liberal.—Victor S. Yarros.



PARSONS, EDWARD L. and JONES, BAYARD H., *The American Prayer Book, Its Origin and Principles*. Scribners, 1937, 340 pages, \$2.50.

Ten years after the adoption of the 1928 Revision of the Book of Common Prayer by the Protestant Episcopal Church, this admirable commentary is issued by the Liturgical Commission's spokesmen, a bishop and an instructor in Liturgics. The clergymen of that Church and its laity, as well as ministers of other denominations, should be desirous of owning it, if they are interested in theory, history and technique of Christian worship. Clear, scholarly accounts of the development of the great Liturgies of the universal church, the Communion Service, Baptism, Marriage, and Burial of the Dead are given. Sensible and practical discussions of "The Authority of Custom" and "The Appropriateness of Ceremonial" are also offered. A useful glossary of liturgical idioms, as well as a fairly complete bibliography are added. This book promises to become indispensable in the ministerial library, especially if Protestant denominations continue to borrow from the Prayer Book to enrich their services of worship.—Charles Lyttle.



RHOADES, WINFRED, *The Self You Have to Live With*. Lippincott, 1938, 182 pages, \$1.75.

Each of us lives in four worlds: the physical, the social, the spiritual, and the world of one's own creation—his inner self, which is molded by the actualities of the physical, social and spiritual worlds. The author's answer to the problem of self-organization is a philosophy of life which matured for him during twenty years of illness. Thoughts and emotions that are good to live with can be picked out just as conscientiously and deliberately as old china is gathered together. Probably the greatest aid to the art of calm living is a profound religious life—not only belief, but commitment. Moderation is a kind of force; renunciation can be a way to acquisition; surrender can open the door to enlargement; through quiescence, energy can be had. By laying aside power, one can get power.—N. M. Grier.

SLAVSON, S. R., *Creative Group Education. Association*, 1937, 247 pages, \$2.50.

Out of many years work in group work administration comes this provoking book. It is primarily theoretical, written to show what are the basic principles of group work and how these principles may be developed into a program. A good deal of illustrative material is introduced to make clear the principles. Basically, the author's propositions are these: (1) No activity is educational unless it arouses the child's interest and leads to active participation; (2) education is effective only when home conditions and leisure time occupations are coordinated with the school in a total program; and (3) the spontaneity of youth must be guided into productive channels by wise—and effectively trained—leadership.

Following this orientation, Mr. Slavson develops his theories in a dozen different areas, interspersing with theory a constant stream of illustrations taken from his practical experience.—Frank Meyerson.



WRIGHTON, WM. H., *A Philosopher's Love for Christ*. Erdmans, 1937, 125 pages, \$1.00.

Dr. Wrighton, a Baptist professor of philosophy, bases this book of his meditations upon one of the most difficult books of the Old Testament, the Song of Songs. He accepts it as an allegorical treatment of Christ and the Church, bridegroom and bride. Origen and Jerome, it will be recalled, said that the Jews forbade persons under thirty to read it on the grounds that maturity of mind was necessary to understand its spiritual depths. It may be an allegory. It may be an idyl. It may be a drama. It may be only a realistic group of songs sung at the celebration of a Jewish wedding feast. Whatever it is, it is beautiful as it is made the vehicle of Dr. Wrighton's meditations. Not only does he endow this most difficult undertaking with power and charm, but he quotes other scriptures, particularly the Psalms and the New Testament, to the same purpose.

Whether one is a fundamentalist, as Dr. Wrighton is, or a liberal modernist, he cannot but be spiritually profited by reading these choice meditations.—W. A. Harper.

Briefer Mention

ADAMS, G. P., DENNES, W. R., LOWENBERG, J., MACKAY, D. S., MARHENKE, P., PEPPER, S. C., STRONG, E. W. *Knowledge and Society*. Appleton-Century, 1938, 417 pages, \$2.75.

Seven members of the Department of Philosophy of the University of California seek to introduce students in American colleges and universities to philosophy. Problems of economic and political freedom, security, and social purpose are presented. The authors, while not defending a particular school of philosophy, are believers in the democratic method and in reconstruction rather than revolution.

ALINGTON, C. A., *A New Approach to the Old Testament*. Harper, 1937, 207 pages, \$1.75.

This interesting treatment of the Old Testament is intended for persons who want to read the Bible for inspiration. The whole of the Old Testament and the Apocrypha are interpreted in the light of their prophetic utterances. The writer does not regard the Bible of special value in recording history, but finds a central note in the attempt of great souls to understand the confusing problems of their day, to uphold confidence in God, and to maintain an ethical position in the course of events.



ANDERSON, CAMILLA M., *Emotional Hygiene*. Lippincott, 1937, 239 pages.

Dr. Anderson is a teacher of nurses. Her book is written from that point of view: how should one who is responsible for people who are emotionally disturbed (whether children or adults) look upon their mental disturbances, and operate to relieve tensions. An excellent book full of practical wisdom.



ARLITT, ADA HART, *The Adolescent*. McGraw-Hill, 1938, 242 pages, \$2.00.

In frank and easy style Dr. Arlitt writes—for teachers, parents, for the young people themselves—about the processes of development from twelve to twenty-one years of age. She treats especially of emotional stability, discipline, character training, and mental growth. Her book has the advantage of a positive treatment throughout.



BACHE, RENE, *Ghosts*. Edited by Violet Biddle. Dorrance, 1937, 106 pages, \$1.25.

An uncritical but interesting running account of many ghosts that have been seen or heard by human beings in various countries and at different times.



BARTLETT, ROBERT M., *They Dared to Live*. Association, 1937, 135 pages, \$1.25.

The writer believes that "dictators may appear to flourish, but their influence cannot be as enduring as those who build on the foundations of reason and brotherhood." Lives of thirty-five outstanding men and women representing thirteen nations are briefly and stirringly described to prove that great people still live dangerous yet triumphant lives, that the world might be a better place in which to live.



BAYS, ALICE A., *Worship Programs and Stories for Young People*. Cokesbury, 1938, 258 pages, \$2.00.

This competent minister's wife has written a source book of worship programs for youth designed for use in camps, training schools, conferences, and churches. Her purpose is to guide young people in planning an atmosphere of worship that will lead to individual experience. The book contains thirty-six programs. It is a significant contribution, and should prove helpful.

BENNETT, MARGARET E. and HAND, HAROLD C., *Designs for Personality*. McGraw-Hill, 1938, 222 pages, \$1.36.

High school children need an introductory course in mental hygiene. How to form desirable habits and overcome undesirable ones; how to use the mind to best advantage; to secure emotional balance; to select a vocation and prepare for it; to understand one's own nature—and above all, how to determine upon and develop a satisfying philosophy of life. Questions like these are interestingly canvassed in this well written textbook.



BERKOV, ROBERT, *Strong Man of China*. Houghton-Mifflin, 1938, 288 pages, \$3.00.

At fifty-two, Chiang Kai-Shek is THE strong man of China, in part the result of his own strength of character, in considerable part brought to his present stature by Mei-Ling Soong, his wife. In sympathetic traces the manager of the Shanghai Bureau of the United Press describes the rise of Chiang from obscure boyhood through a turbulent young manhood, to his present position as acknowledged dictator of China. Very readable, and apparently factually sound.



BRADLEY, KATHRYN and EDWARD, *Adventure Eternal: An Anthology*. Stackpole Sons, 1937, 380 pages, \$3.00.

Old yet ever new is the question, is there life after death for the individual human being? Every now and then some thoughtful, earnest person carefully prepares and publishes an anthology on the subject. Theologians, philosophers, saints, poets, men of science, essayists, novelists, dramatists are drawn upon for answers to the question. The new anthology in prose and poetry by Mr. and Mrs. Bradley marks no departure from the familiar modern pattern, but it is very excellent in its own right and may be heartily recommended. Living thinkers of note and influence are well represented.



BURROW, TRIGANT, *Human Conflict*. Macmillan, 1938, 435 pages, \$3.50.

Dr. Burrow suggests a new interpretation of behavior incentives which lead to conduct disorders: namely, that the behavior of the individual is merely symptomatic of that of the group to which he belongs. Phyloanalysis, therefore, is indicated, leading to a phylopathology which lies at the root of psychopathology. Society will be unable to cope with insanity or crime or other misbehavior until it begins to achieve some degree of success in coping with the corresponding phylopathological problems within itself. Dr. Burrow elaborates this theory in great detail in a book which is technical reading, but very challenging.



CAPRIO, FRANK S. and GRANT, OWSLEY, *Why Grow Old?* Maxwell Droke, Indianapolis, 1937, 294 pages.

Two medical doctors, one a psychiatrist, prepared this interesting guide book of sound coun-

sel for men of forty or more. How to prepare for a graceful and zestful old age, what outlooks to construct, how active to continue, how maintain mental and physical health. . . . Stimulating and useful.

CARR, ROBERT K., *Democracy and the Supreme Court. U. of Oklahoma Press, 1937, \$1.50.*

Prof. Carr has written an excellent book on the vital issue of the Judicial Veto: the power to invalidate legislation on constitutional grounds. The chapters dealing with adverse decisions of the Supreme Court in the New Deal cases are admirable. However, the book was written before the November verdict had shown that the people would support, and the legislatures would ratify, a reasonable and moderate amendment designed to limit the power of the judiciary to kill sound and needful reform legislation. Respect for the Supreme Court does not involve respect for dubious five-to-four decisions.

CAVAN, RUTH SHONLE and RANCK, KATHERINE H., *The Family and the Depression. U of Chicago, 1938, 208 pages, \$2.50.*

"A crisis, because it sweeps away the customary way of living, tends to expose the resources or deficiencies of the family or person." These two investigators discovered that resourceful families have weathered the depression storm, while families inadequately organized have been further disorganized. Numerous aspects of this process are explored in this thoroughly scientific work. A reader wonders whether the stable family organization is itself the factor of importance; or whether the kind of persons who would normally establish stable family ties are not, *pari passu*, equipped thereby to remain firm under economic and social stresses.

CHAPPELL, MATTHEW N., *In the Name of Common Sense. Macmillan, 1938, 192 pages, \$1.75.*

Habit is the great controlling force in life. Practically all one does is determined by habits formed and reformed. Worry is a habit, so is sleeplessness, and so are most of the other disturbing attitudes. More desirable habits can be formed in nearly all cases. Dr. Chappell shows how.

CORWIN, EDWARD S., *The Constitution and What It Means Today. Princeton U. Press, 1937, 192 pages, \$2.00.*

Prof. Corwin has completely revised his well-known book on the United States constitution. He tells us its present meaning in the light of recent decisions, many of which have been truly revolutionary. He is brief but lucid. No lawyer, educator, or responsible citizen aware of the pressing and vital issues of the present period can afford to remain ignorant of the exact and essential meaning of the constitution.

COULTON, G. G., *Inquisition and Liberty. Macmillan, 1938, 354 pages, \$4.50.*

To understand the inquisitorial mind, one must

understand the kind of society which produces it. This Dr. Coulton endeavors to do, using the Catholic Inquisition as model. His book is a careful analysis of mediaeval institutions and beliefs, revealing entrenched institutions on one side and non-conformists on the other struggling for more adequate expressions of religious thought and life. Throughout the book one feels the recurring question: what would modern liberals do if the same antithesis were presented in American life today?

CRAWFORD, ROBERT P., *Think for Yourself. McGraw-Hill, 1937, 250 pages, \$2.50.*

Four types of thinking are distinguished by the author: daydreaming, imitation, problem solving, and creative. Each is socially necessary, but progress comes through exercising the more difficult forms. Dr. Crawford illustrates each kind, and suggests methods of developing capacity to think creatively. Unfortunately, as he says, American education is based upon imitative thinking, and children have little encouragement to do other than rethink the thoughts of the past.

DALLMAN, WILLIAM, *Why I Believe the Bible Is God's Word. Concordia, 1937, 138 pages, \$75.*

Dr. Dallman is convinced that belief in the Bible fundamentalistically will bring in the millennium, and in this book he advances his reasons for adopting that view. Whether one accepts that view or not, it is wise for liberals to read and understand a sympathetic book representing it.

DAVIS, JOHN E., *Play and Mental Health. Barnes, 1938, 202 pages, \$2.50.*

One of the principal functions of education is to develop the child's mental health. While there are several approaches to this end, play and recreation are certainly significant. Mr. Davis gives us the psychology of such activities in accord with modern principles of mental hygiene. His book will be read with profit by all who deal with the personality building processes in children.

DAY, ALBERT, E., *God in us; We in God. Abingdon, 1937, 171 pages, \$1.75.*

This book is an introduction to a philosophy of the Christian religion. In five well written chapters the author takes one through the quest for God, the solution in Jesus, and an appraisal of the experience. The simple manner in which God is described as experiences making for personality is a splendid example of putting a philosophy of religion into understandable terms.

DOLLARD, JOHN, *Caste and Class in a Southern Town. Yale, 1937, 502 pages, \$3.50.*

Dr. Dollard lived in a small southern town, where he assembled the life stories which form the factual core of this book. He appraises this typical Southern town critically, with particular reference to relations between Negroes and

whites, and builds a social psychological methodology for understanding the problems of culture contacts.



DUNN, FREDERICK S., *Peaceful Change. Council on Foreign Relations*, New York, 1937, 156 pages, \$1.50.

Nations have wants. To satisfy them international relations are necessary. Trade and commerce follow, not in a spirit of "fairness" but of "bargaining" for the best advantage. The shrewdest bargainers win. Stresses follow and pressures, even to war, become necessary. There are other causes for war.

The world has set up techniques for adjusting difficulties without recourse to war. Professor Dunn evaluates these, and although he finds them wanting, he believes that with modifications they can be developed into workable instruments.



EAGLETON, CLYDE, *Analysis of the Problem of War*. Ronald, 1937, 132 pages, \$1.50.

Professor Eagleton discusses problems that have been discussed many times. He shows how vast is the series of ramifications that bind the world together in a web of commerce, culture, and humanity. Then, in the light of each nation's demand for the most for itself, out of which grows suspicion of other nations, he shows the basis for war. Then he examines the commonly proposed solutions, and shows how practically impossible any one is to accomplish its purpose. A thoughtful statement.



EASTMAN, FRED, *Books That Have Shaped the World*. American Library Association, 1937, 62 pages, \$1.00.

The Professor of Biology, Literature and Drama in the Chicago Theological Seminary suggests about two hundred titles selected from the world's best in the fields of biography, classical literature, and the drama. A brief essay precedes each book list.



EASTMAN, FRED, *Ten One-act Plays*, Willet, Clark, 1937, 230 pages, \$2.00.

As professor of biography, literature and drama at Chicago Theological Seminary, Dr. Eastman is in an excellent position to select and edit these ten outstanding religious plays. They are penned by skilled playwrights and are representative of modern religious, social and moral issues.



EDDY, SHERWOOD and PAGE, KIRBY, *Creative Pioneers*. Association, 1937, 161 pages, \$1.50.

These well-known authors raise the question whether democratic youth cannot realistically build a better world through vocations or avocations as pioneers in such vital frontiers as industrial relations, politics, cooperatives, race relations, socialized religion, etc. They describe ways in which American youth can face these challenges to live full lives of service for a great cause.

EMERSON, A. E., and FISH, E., *Termite City*. Rand McNally, 1937, 127 pages, \$1.50.

A simple life history of one of the most social of the insects, written in language that will satisfy an adult or a ten year old child. The adult reader will compare the social and psychological functioning of the insect with that of human beings, and will finish the book with a better comprehension of the meaning of instinct in life, of inter-group conflict, and of comparative birth rates in the insect and the human world. And he will know much more of natural history, besides. William Beebe writes the foreword.



ENSLIN, MORTON SCOTT, *Christian Beginnings*. Harper, 1938, 535 pages.

Readers will be impressed by Prof. Enslin's independence, freshness of interpretation, and stimulating observations. He does not hesitate to indulge in parenthetical and caustic comments on men, episodes and events. Thirty-one of his forty-eight chapters are devoted to the New Testament, eleven to the background of Christianity, four to beginnings of the gospel story, and two to the history of the canon and story of the manuscripts. It is a fascinating book. Phases of historic drama covered by the author which have long been matters of spirited controversy are handled with exemplary candor, breadth and insight.



FARRELL, ALLAN P., *The Jesuit Code of Liberal Education*. Bruce, 1938, 478 pages, \$4.75.

Three hundred and forty years ago Jesuit educators developed a code for the guidance of their schools. Revised, but not radically, in 1832, it forms the basis of Jesuit education today. Dr. Farrell, himself a Jesuit, studies the curriculum, organization and development of schools under this code, and then inquires whether it is obsolete in 1938, or whether it affords a permanent philosophy, only the applications of which need to be brought up to date. His conclusion is that the underlying philosophy remains the same. This scholarly book is of great value to all who need to understand the principles according to which the Catholic Church educates its youth.



FISHER, ANNE, *Brides Are Like New Shoes*. Dodd, Mead, 1938, 147 pages, \$1.50.

A lightly written little book containing much common sense advice on how to get along happily after marriage. Written especially from the husband's point of view.



FORCEY, CLARK J., *Sparrows and Men*. For-tuny's, 1937, 159 pages, \$1.50.

These are sermons by one who calls himself "an absolute Fundamentalist." Throughout these talks there is the note of God's care for each person and of His desire to redeem our sin-stained humanity. Hymns quoted and illustrations used are of the type to be found in the addresses of evangelists which flourished in this country a decade or two ago.

FORD, FREDERICK A., *The Instructional Program*. Prentice-Hall, 1938, 458 pages, \$2.75.

Education is a function in which many participate: teachers primarily, of course, but all who seek to meet needs felt by the community, by parents, and by educational seers. Professor Ford studies the aims, the organization, the administration, and the actual teaching and evaluation of the public educational program. He maintains an excellent balance between the acquirement of knowledge and skills and the development of less tangible but equally important personal values with which religion is so vitally concerned.

FORRESTER, IZOLA, *This One Mad Act*. Hale, Cushman & Flint, 1937, 500 pages, \$3.00.

The grand-daughter of John Wilkes Booth describes the character of this descendant of a Spanish Jewish family, thereby explaining what led him to the assassination of President Lincoln; and then traces the evidence which convinces her that Booth was not killed by the Federal officers, but escaped and lived abroad for twenty more years.

In the author's effort to sift the many conflicting historical records to discover what actually happened, a teacher will find splendid illustrative material revealing the difficulties historians constantly face in their effort to discover truth regarding the events they record.

GREENSTEIN, MAX B. and SMITHLINE, HENRY, *Our Daily Contacts with Business*. Lyons & Carnahan, 1936, 782 pages, \$1.60.

Although this book has been prepared as a ninth grade textbook, it is built in such a practical manner, and with such a wealth of information about the operations of the business world and the individual's relations with it, that it makes fascinating and practical reading for anyone. Money, merchandise, communications, banking, wages, budget, methods of shipping, office organization, buying, selling, savings, insurance, investments, and travel arrangements are all considered in a thorough-going manner.

HARRISON, LEONARD V. and GRANT, PRYOR M., *Youth in the Toils*. Macmillan, 1938, 167 pages, \$1.50.

What happens to young men when they come into contact with the law in New York City? The authors, a criminologist and a boys' worker, frankly take the side of youth. They describe the crude processes of impersonal law, the frequent causes of misapplied justice, and suggest means of humanizing the entire process.

HARTLEY, LIVINGSTON, *Is America Afraid?* Prentice-Hall, 1937, 462 pages, \$2.50.

Both the pacifist and the militarist want peace. The one wants to secure it through disarming and telling the world our nation will not fight; the other believes the ability to make war is the best security for peace. Hartley is a militarist. Thoughtfully he presents his arguments: other nations cannot be trusted, particularly Japan,

Germany, Italy, and Russia. Treaties and promises mean nothing, if advantage can be gained by breaking them. The only answer to Hitler and to Japan are a strong army and navy. A clear statement of the militarist's position.

HART, HORNELL, *Skeptic's Quest*. Macmillan, 1938, 273 pages, \$2.00.

In this book the author has "practicalized" the methods of group meditation set forth in his *Living Religion*. As dramatized here, meditation becomes a genuine facing of the reality of life, including the opinions men hold in respect to it. Meditation is the basis of the quest. It involves much study, hard work, and willingness to act on the principles "discovered" in the meditation, which is the finest type of art from the Christian standpoint. The author's knowledge is wide, his sympathies deep, and his presentation of religious truth is persuasive. Just the book for that intelligent, philosophical youth who is so hard to reach.

HAWKINS, JOHN A., *Opium: Addicts and Addiction*. Bruce Humphries, 1937, 156 pages, \$2.50.

The problem of how people become addicted to use of drugs, their behavior, the way to cure them, and the results, are all treated in this little book, which contains, incidentally, a number of case studies.

HEENAN, JOHN C., *Priest and Penitent*. Sheed & Ward, 1938, 194 pages, \$2.00.

This book, intended for Catholics who want to know more of penance and who experience difficulty in confession, contains much information of use to those engaged in the task of spiritual guidance. Contrition, confession, and penance are necessary for forgiveness. The penitent need have no fear of what the priest thinks for his sin is not against the priest. A good priest interrogates very little. There is an interesting chapter on the confessional from the viewpoint of the confessor.

HILL, GRACE LIVINGSTON, two novels: *Homing*, and *Marigold*. Lippincott, 1938, 314 and 299 pages, each \$2.00.

Mrs. Hill desires to show in both of these novels the struggle of modern youth to "stand against the tide" in social activities. The purpose of each book is to illustrate how young people with early basic religious training are able to withstand temptations and make right decisions in the face of grave difficulties.

HOOVER, J. EDGAR, *Persons in Hiding*. Little, Brown, 1938, 325 pages, \$2.50.

The head of the Federal Bureau of Investigation tells in this swiftly moving book the stories of a dozen of the country's most notorious criminals who were tracked down and convicted by Federal agents. Three themes run through the stories: first, that crime does not pay; second, that criminals are cowardly "rats"; and third, that ordinary decent people can cooperate with

the F.B.I. in many ways when they become victims of criminal activities.

JERROLD, DOUGLAS, *The Future of Freedom, Sheed & Ward, 1938, 306 pages, \$2.50.*

The author is interested in the future of Christian civilization, not in freedom alone. He vigorously opposes fascism, and communism, though he does not defend capitalism. He favors reforms like old age pensions, adequate pay for labor, elimination of human exploitation; but does not offer a scientifically satisfactory definition of Christian civilization. The book is brilliantly written and contains genuine progressive sentiment, but should be read in a critical spirit.

KAHN, SAMUEL, *Sing Sing Criminals. Dorance, 1936, 187 pages, \$2.50.*

Dr. Kahn believes that society could remove, or greatly alleviate, the causes of crime, if it would. He has investigated several hundred inmates of Sing Sing, including forty-six persons executed. He describes their physical conditions (finding them frequently variants from normal), their mental standards, and the personality deviations which make them criminals. It is his belief, which he amplifies in numerous details, that a more adequate program of mental hygiene would have saved a considerable proportion of them from lives of crime.

KARPF, MAURICE J., *Jewish Community Organization in the United States. Bloch, 1938, 234 pages, \$2.00.*

The author outlines the types of organizations, activities and problems found in the Jewish community of today. Stress is placed on the philanthropic endeavors of the American Jew. A precise objective outline permits a reader to gain a perspective of the modern Jew in relation to his past history and also in relation to his place and position in the modern world.

KERN, MARJORIE D., *Getting Along Together. McBride, 1938, 178 pages, \$2.00.*

If married life is not a mere matter of animal satisfactions, what can it be? Like most authors, Miss Kern places a good deal of emphasis on the animal side, but supplements it with much of the human. Choosing a husband, she feels, is a comparatively rapid process, but holding him is a lifetime task. A readable, common-sense book for husbands as well as wives.

LAROS, MATTHIAS, *Confirmation in the Modern World. Sheed & Ward, 1938, 229 pages, \$2.00.*

The author aims to clarify the meaning of confirmation in the Catholic Church. Through this sacrament of spiritual coming of age the Catholic layman is fitted to participate in the universal priesthood and in the task of Christianizing the social order. At confirmation each person is given a sense of responsibility as well as of independence. The seven gifts of the spirit are bestowed at this time by the laying on of the bishop's hands.

LASKER, BRUNO and ROMAN, AGNES, *Propaganda from China and Japan. Institute of Pacific Relations, 1938, 120 pages, \$1.50.*

Whenever two groups are in conflict, representatives of both sides attempt to convince interested onlookers that their side is in the right, and to arouse prejudice against their opponents. Often the propagandists ardently believe their own propaganda. China and Japan are especially active in disseminating propaganda in the United States. This book is an attempt to show how such propaganda may be detected and the facts studied fairly and appraised.

LATIMER, HENRY RANDOLPH, *The Conquest of Blindness. American Foundation for the Blind, New York, 1937, 363 pages, \$3.25.*

The blind man who has probably done more for the prevention of blindness and for the education of the blind than any other man, has written in his autobiography the story of the gradual development of public interest in the subject until there is now reasonably adequate training for the blind and a growing intelligent interest in sight-saving. Autobiographical throughout, but descriptive of a movement as well as of a man.

LEDERER, EMIL and LEDERER-SEIDLER, EMY, *Japan in Transition. Yale, 1938, 260 pages, \$3.00.*

The conflict between China and Japan can be understood only through a comparative study of the two peoples, with particular reference to the differences between them; and in the light of an understanding of how they both differ from the West. The Lederers make the interpretation in this book, showing the tremendous psychological cleavage between Japan and the Chinese, and between Japan and the West.

LEE, PORTER R., *Social Work as Cause and Function. Columbia U. Press, 1937, 270 pages, \$2.50.*

Porter Lee has been directing head of the New York School of Social Work for twenty years. He has made many important addresses on different phases of social work. Fifteen of the most significant have been brought together in this volume.

LEIGHTON, JOSEPH A., *Social Philosophies in Conflict. Appleton-Century, 1937, 546 pages, \$3.25.*

A professor of philosophy at Ohio State University who thirsts for democracy and yet feels keenly its limitations as a method, contrasts the iron-clad dictatorships of Germany, Italy and Russia with democratic procedures of our own and several European commonwealths. All governments seek the greatest advantages for their citizens, the difference lying in method of procedure. Professor Leighton believes democracy will work, and suggests considerations and techniques toward that end. A critical and exceedingly thought-provoking study.

LEON, DR. M., *The Comedy of Philosophy. Putnam's*, 1937, 234 pages, \$2.00.

Forty-eight brief chapters, each containing the essence of one of the world's schools of philosophical thought stripped of all ambiguity and described in the simplest of all simple words, ranging from the pre-Socratic schools of Greece to the Humanism of 1937. Included, of course, are the religious philosophies of Zoroaster, Buddha and Confucius, of the Gnostics and Scholastics and Maimonides. The simplest, most beautifully written, and at the same time most comprehensive, book of its kind.

MACCRACKEN, W. B., M. D., *Use Your Own Eyes. Author, Berkeley, Calif.*, 1937, 241 pages.

Dr. W. H. Bates, deceased, of New York City developed a system of eye relaxation and light therapy which has been employed with great success by the author for ten years. The basic principle is that instead of adding lenses to relieve failing vision, it is wiser to cure the eye condition which causes impairment. A very plain exposition of the physiology and psychology of vision, abundantly illustrated from Dr. MacCracken's clinical experience.

MAIER, WALTER A., *The Cross from Coast to Coast. Concordia*, 1938, 403 pages, \$1.50.

Dr. Maier is a professor in the conservative Concordia Theological Seminary in St. Louis. In these twenty-eight radio addresses published as "The Fifth Lutheran Hour" he brings stimulating and inspiring interpretations of the scriptures, applying each message to the everyday problems of his listeners.

MARTINDALE, C. C., S. J., *Does God Matter for Me? Sheed & Ward*, 1938, 238 pages, \$2.00.

The author was asked to make his book practical, popular and personal, rather than theoretical and theological. In the first section, the picture of groups who have difficulty in accepting God—the tough, the shallow, the rich, the moderately comfortable—gives a fine insight into present day life, as does the discussion which follows on "Man's Ache for God." The second section takes up "Man's Certainties as to God." Here are included theory, theology, and science. Two major omissions seem to be the place of personality in our conception of God, and the significance of the Kingdom idea for society.

MARVIN, DWIGHT EDWARDS, *Home and the Children. Revell*, 1937, 88 pages, \$1.00.

A little book of simple but sound and practical counsel on the moral and religious training of children.

MEADOWCROFT, ENID L., *The Gift of the River. Crowell*, 1937, 235 pages, \$2.00.

A well-told story of ancient Egypt for children, beginning with pre-historic tribes and continuing to the fall of Egyptian civilization. Constant reference is made to archaeological findings and the work of the countless men who

are bringing ancient Egypt to the knowledge of the modern world. Well worth a child's reading as a background to Old Testament stories.

MONTGOMERY, ROBERT N., Editor, *The William Rainey Harper Memorial Conference. U of Chicago*, 1938, 167 pages, \$2.00.

On the centenary of the founding of Muskingum College, the log cabin birthplace of William Rainey Harper was opened and formally presented to the college. On the occasion a series of addresses were given and round table discussions were conducted on the responsibility and opportunities of liberal arts colleges in American society. The papers and resumes of the discussions are published in this volume.

MOORE, ERNEST C., *The Story of Instruction. Macmillan*, 1938, 575 pages, \$4.00.

In 1936 Dr. Moore wrote the first volume of a series, presenting the Greek and Roman ideals of education. This second volume continues the story in the Christian church and through the various renaissances and reformations to the educational work of Ignatius Loyola. It is a careful, critical study in which religious and secular forces are carefully balanced.

MORRISON, J. H., *Christian Faith and the Science of Today. Cokesbury*, 1937, 228 pages, \$2.00.

An intelligent study of the relation between science and religion, particularly Christianity. The author interprets science as simply the results achieved through the accumulative understanding of the nature of the physical universe and its laws. Science has made untenable certain concepts of religion. It seems, believes the author, to have established the need for other concepts, particularly that of "super-nature." Entrenched behind a rich array of illuminating scientific fact, and based on sound theory, Mr. Morrison's book is worthy of wide recognition.

MUELLER, A. D., *Principles and Methods in Adult Education. Prentice-Hall*, 1937, 428 pages, \$3.50.

The first really satisfactory, comprehensive treatment of modern adult education. The author has in mind the half million workers in the field, most of whom have had little special preparation. What, he inquires, are the aims, functions, and methods of adult education in general? What basic interests of adults are to be served? How does individual thinking differ from group or cooperative thinking? How lead a discussion, a panel, a forum? How guide adult reading? What to do with the illiterate and semi-illiterate? Filled with practical suggestions for leaders of religious groups, as well as others.

NEUBERGER, RICHARD L. and KAHN, STEPHEN B., *Integrity: the Life of George W. Norris. Vanguard*, 1937, 401 pages, \$3.00.

Senator Norris is "one of the major prophets of America," said President Roosevelt in 1936. In this magnificently written biography, his

major prophecies are recorded, together with the efforts he made to carry them out. A prophet, of course, is one who sees where truth and justice ought to lead, and then everlastingly presses in that direction. Even by event the life of this seventy-seven year old statesman from Nebraska is told, with cumulative effect.



OESTERLEY, W. O. E., *A Fresh Approach to the Psalms*. Scribners, 1937, 303 pages, \$2.50.

This book is a survey of scholarly research on the Psalms in recent years. Dr. Oesterley's recognized standing as a biblical investigator is a guarantee of its excellence. Dr. Oesterley's treatment of modern findings, while not entirely objective, is stimulating.



PAGE, KIRBY, *Must We Go to War?* Farrar & Rinehart, 1937, 278 pages, \$1.00.

No, we do not have to go to war; literally we must not, for the sake of civilization itself.

Kirby Page is a crusader, but in this book he turns psychologist, as he describes the motives that lead people (and nations) to war: motives of fear, of desire for power, motives that result from feelings of oppression and all the rest.

Preparedness will not end war; it merely leads to counter-preparedness and inspires fear. Only justice and reason and good faith and the prevention of frightening propaganda will do the trick. The churches have a large share of responsibility for helping make this a peaceful world.



PARKER, ROBERT A., *The Incredible Messiah*. Little, Brown, 1937, 323 pages, \$2.50.

"The real God is the God who feeds you"—or who promises to feed you, or who makes you feel that there is something more important than being fed. Every messiah falls into one or another of these patterns. Father Divine does. Father Divine was inevitable—so also were Hitler and George Washington. Mr. Parker builds his biography around this central point: that messianism is an ever-present human impulse to know God in person, and to receive a blessing at his hands. It is an emotional process, in which reason plays a very small role.



PATTEN, MARJORIE, *The Arts Workshop of Rural America*. Columbia U. Press, 1937, 202 pages, \$1.50.

There is great interest, and a growing movement, among farm and village dwellers for the use of home talent in presentation of musical and dramatic programs. The idea is developing under the stimulus of the federal government, state universities, and teachers colleges. The movement and its activities are described in this book.



POORE, HENRY RANKIN, *Art's Place in Education*. Putnam, 1937, 236 pages, \$2.50.

"Education" in this instructive book of prin-

ciples does not refer to the schools alone. It refers rather to the broader problem of art education in the general culture of a people. What the principles of art education are, how they should be applied, and how to evaluate the product, are all thoughtfully set forth.



RIDDELL, J. G., *Why Did Jesus Die?* Abingdon, 1938, \$1.50.

All the chief historic explanations of Jesus' death are here restated with clarity and beauty, largely in the words of modern preachers and theologians. Following Abelard, some regard the crucifixion as a revelation of divine love; others, with Augustine, as an expiatory sacrifice for sin; still others, with Anselm, as a satisfaction of the demands of righteous Law. The obvious explanation that Jesus died because those in power wanted to get rid of a dangerous enemy is for some reason omitted.



RYAN, W. CARSON, *Mental Health Through Education*. Commonwealth Fund, 1938, 315 pages, \$1.50.

The president of the Progressive Education Association spent a year visiting schools throughout the nation, looking them over with respect to the application of recently developed principles of mental hygiene. His report is encouraging: progress is being rapidly made. Large areas, which he discusses, need to be re-worked, and he makes suggestions to this end.



SANFORD, CHESTER M., *Developing Teacher Personality That Wins*. Row, Peterson, 1938, 160 pages.

An elementary book on the principles of mental hygiene for teachers, written on the assumption that the teacher's greatest work is the guidance of youth in personal living and in vocational choice, rather than merely in the mastery of books. Three basic points underlie the book: (1) a teacher must become personally attractive and sympathetic with youth; (2) he must become intelligent through study and practice in the art of understanding personality difficulties of students and guiding them; and (3) he must definitely and specifically analyze students and pay the price in time and effort to guide them. A book of excellent principles, with applications clearly indicated.



SAROCHEK, JOSEPH, *Don Isaac Abravanel*. Bloch, 1938, 222 pages, \$2.00.

Dr. Abravanel, a contemporary of Columbus, was a great Jewish scholar. He died in 1508 at the age of 71. The book celebrates his 500th anniversary. A victim of the Spanish Inquisition and of the fickle Ferdinand and Isabella, he managed to escape their fury and die in exile. A great scholar in his day, he owes his greatness to his loyalty and devotion to his people and faith at a time when loyalty to conviction cost property, and devotion of one's faith cost one's very life.

SCHNEIDER, HERMAN, *The Problem of Vocational Guidance*. Stokes, 1938, 108 pages, \$1.60.

Dean Schneider of the University of Cincinnati insists that present talents and interests must be combined with past experience in order to produce the successful man. A successful person is one interested in his work and who can perform it with reasonable proficiency. In this very brief book the Dean writes engagingly of his experiences in helping young men find themselves in fruitful occupations.

SCACHERI, MARIO and MABEL, *Indians Today*. Harcourt, Brace, 1936, 182 pages, \$2.00.

The two authors visited among the Indians of the Southwest for several weeks, and took some seventy-five splendid photographs showing them at home, at work, in ceremonies, at play. Around these photographs they have woven the story of a little girl who goes with her father on a trading trip. Beautifully done, splendid for children eight to ten years old.

SCHWARZ, JOHN, *Social Study in the Elementary School*. Prentice-Hall, 1938, 215 pages, \$2.25.

Of distinct value for religious educators is this very practical book on the teaching of social studies—for religion is one of them. The author propounds no radical theories, nor does he describe experiments. Simply, he shows what material is suitable for social instruction, how to select the most valuable, and how to employ it.

SEARS, PAUL B., *This Is Our World*. U. of Oklahoma Press, 1937, 292 pages, \$2.50.

Nature, including land and water and oil and forest and animal life, is the permanent force underlying all human culture. Our particular culture tends to disregard nature: "one generation wastes the forests and the next goes without food." Nature herself has destroyed many forms of life that did not conform to her pattern. Let the human race beware.

SHAPIRO, HAROLD, *What Every Young Man Should Know About War*. Knight, 1937, 146 pages, \$1.50.

A fascinatingly frank and almost brutal series of answers to questions a young man might raise on what actually occurs to soldiers in the trenches—disease, wounds, suffering, contagions, mental decay . . .

SHAW, THEODORE L., *Art Reconstructed*. Marshall Jones, 1937, 275 pages, \$2.00.

Art is that which tends to feed the nerve hungers of man and to relieve nerve fatigue. This is accomplished especially through sensations rarely experienced. This principle, called "rareness," is the basis for this new theory of aesthetics, elaborately developed by Mr. Shaw.

SHEED, F. J., *Communism and Man*. Sheed & Ward, 1938, 247 pages, \$2.00.

Both the Christian Church and Karl Marx

object to capitalism as destructive of the finer nature of man. Communism seeks to solve the problem entirely through the power of man; religion through cooperation of man with God. The author discusses impartially the nature of communism as a system, the nature of man which he feels communism violates, and shows what Catholics feel are the necessary approaches toward a solution of the social-economic problem.

SHIPPÉE, LESTER, Editor, *Bishop Whipple's Southern Diary, 1843-1844*. U. of Minnesota Press, 1937, 208 pages, \$3.50.

Bishop Whipple was a New Yorker, born 1822, died 1901. He made a journey by stage, boat and train through Georgia, Florida, Alabama, Louisiana, along the Mississippi and Ohio Rivers, Missouri, West Virginia, Arkansas, Virginia, Indiana, Delaware and Pennsylvania in search of health in 1843. His diary covers that period. It is rich in descriptions of the customs, particularly the religious interests, of frontiersmen in that period of nearly a century ago. The Bishop's literary style is engaging.

SILVER, MAXWELL, *The Ethics of Judaism*. Bloch, 1938, 275 pages, \$2.50.

This work by the author of *Justice and Judaism in the Light of Today* bases the Jewish ethics of the past and present on the concept of duty. "Fear God, and keep his commandments. This is the way, the only way for man." The Jewish Superman of Bible times was the prophet, utterly different from the "Blond Beast of the Nietzschean Philosophy." Christian readers will sense the predicament of loyal Jews who find themselves unable to admit the extent to which the Greatest of Jews incorporated in his teachings the prophetic ideals.

SITTERLY, CHARLES FREMONT, *The Building of Drew University*. Methodist, 1938, 302 pages, \$2.50.

Professor Sitterly, who was associated with Drew Theological Seminary for over fifty years as student and teacher, presents here the essential facts in the founding and growth of what is now known as Drew University. The institution was founded in 1866 as a theological seminary at the time of the centennial celebration of the founding of Methodism in the United States. In 1928 the Baldwin brothers gave \$1,500,000 to found "Brothers College," a college of liberal arts which was added to the Seminary. At that time the name was officially changed to Drew University.

SLATTERY, MARGARET, *Thy Kingdom Come—But Not Now*. Harper, 1938, 208 pages, \$1.50.

The author is well equipped to present the grim realities and problems which exist in all phases of modern life and the failure of Christians to solve them. "Thy Kingdom come" is reiterated by all Christians who pray, and yet, because of unwillingness to "go all the way" in Christian living the words are petitioned in vain. The author permits individual characters in

conversational manner to picture the ideal life and community which true Christianity would bring.

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S. M. C., Brother Petroc's Return. *Little, Brown*, 1937, 249 pages, \$1.75.

To contrast the simplicity of four hundred years ago with the complexity of today, the author devises a story of a Religious who came to young manhood in a monastery, then lay dormant four hundred years and was revived. His difficulty in making adjustments to modern life forms the theme. A lovely tale, of particular value, perhaps, to those non-Catholics who would like to look into Catholicism's devotional life patterns.

✽ ✽ ✽
STALEY, EUGENE, Raw Materials in Peace and War. *Council on Foreign Relations*, New York, 1937, 326 pages, \$3.00.

Basic raw materials for industry are unevenly distributed over the world. Yet they are needed by all nations for both peace and war. The control of these materials by owners and by nations, and the more satisfactory controls that have been suggested in the interest of world stability and peace, are the problems discussed.

✽ ✽ ✽
STRECKER, EDWARD A. and CHAMBERS, FRANCIS T., Alcohol: One Man's Meat. . . . *Macmillan*, 1938, 230 pages, \$2.50.

A scientific and yet popular analysis of the effects of alcohol upon the human organism, particularly upon mental functions; and a description of the most efficient treatment for alcoholism. While the assumption is made that some people can use alcohol for pleasure and "get away with it," the weight of evidence cited is heavily against its use in any form.

✽ ✽ ✽
STUERM, FRANCIS H., Training in Democracy. *Inor Pub. Co., New York*, 1938, 256 pages, \$2.50.

This book describes the new educational system in Czechoslovakia, with the inspiration of which Thorndike and Dewey had much to do. The system is designed specifically to educate youth in democratic principles and processes. The innovators have had to work slowly and patiently to win the older and conservative educators to the new order. Dr. Stuern describes the system as actually in operation from the kindergarten to the universities.

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SULLIVAN, J. W. N., Isaac Newton. *Macmillan*, 1938, 275 pages, \$2.50.

Newton was an unusual man who disliked the company of others, did not care for fame, and greatly preferred to study and experiment—in mathematics, physics, and chemistry—than to offer his results to a quibbling scientific world. Sullivan describes Newton rather than merely his discoveries, and gives us therefore a rounded biography.

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SUTHERLAND, EDWIN H., The Professional Thief. *U of Chicago*, 1937, 257 pages, \$2.50.

A reformed thief spent twelve weeks in conferences with Professor Sutherland and in writing the main details of this account. It describes

in matter of fact language how thieves are organized, how they operate, how they deal with the law, and the problem they raise for society. The professional thief, Dr. Sutherland points out, is in a business, and follows his business code as steadfastly as any other professional man.

✽ ✽ ✽
SWIFT, EDITH HALE, Step by Step in Sex Education. *Macmillan*, 1938, 207 pages, \$2.00.

Father, Mother, Bert and Jane have a series of homey conversations about problems of sex, beginning when the children are very small and taking them up to college. In this attractive form parents are told what to tell their children, and more important, *how*. Dr. Swift is Director of the Family Consultation Service, Detroit.

✽ ✽ ✽
TAYLOR, W. G. L., Immortality. *Bruce Humphries*, 1937, 623 pages, \$3.50.

A very discursive presentation of the spiritualist argument for immortality. Reduction of the volume to about one-third of its present length by excision of digressions would have strengthened greatly the impact of the argument.

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THOMAS, JOHN F., Beyond Normal Cognition. *Bruce Humphries*, 1937, 319 pages, \$3.50.

During some ten years the author has been working with the Rhines at Duke University on problems of extra-sensory perception. This book records some of the results achieved and summarizes what they seem to indicate. A foreword by Professor McDougall guarantees the honesty and integrity and scientific capacity of the author-experimenter.

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VALENTINE, CYRIL, Treatment of Moral and Emotional Difficulties. *Macmillan*, 1938, 148 pages, \$1.90.

Dr. Valentine writes for ministers. He believes that while the graver emotional difficulties need especial care by well trained medical psychologists, every minister should be equipped to treat the simpler emotional disorders. What these minor difficulties are, and how the minister can best counsel, is the theme of this valuable little book.

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VECCHIO, THOMAS DEL, Contemporary American Men Poets. *Henry Harrison*, 1937, 176 double column pages, \$3.00.

The best verse of 459 American poets has been brought into this one anthology. No effort is made to provide a theme: each man's best expression was selected by the editor, who is himself a poet and newspaperman. Block illustrations are by Charles Cullen.

✽ ✽ ✽
WARBURTON, STACY R., Eastward! The Story of Adoniram Judson. *Round Table*, 1937, 240 pages, \$2.50.

The author has been a foreign missionary, and is Professor of Missions in Berkeley Baptist Divinity School. He gives us a new interpretation of Judson, one written sympathetically, but from the standpoint of what modern people like to find in their heroes: humanness rather than glorification.

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